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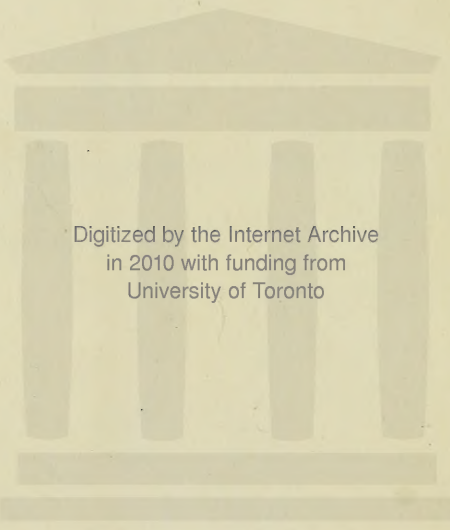
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Our Lady of Perpetual Succour
and Ireland

Ár Mairtídean Síon-Ádhrac
ir Éire

BY
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S. UΔ C. Ὀ'Διρτιμῆ

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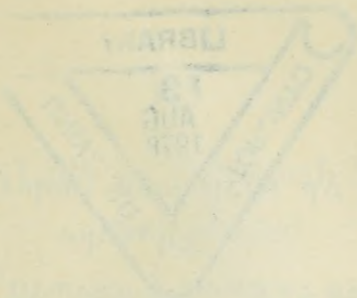
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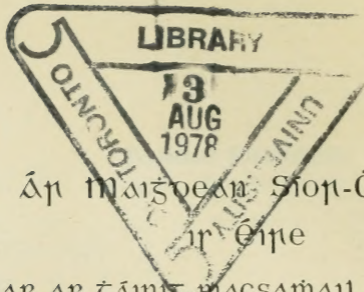
In obedience to the Decree of Urban VIII., the Author declares that he has no intention of attributing any other than purely human authorities to the miracles, revelations, favours and particular cases related in this book.



PART I

STAIR NA MACSAMLA

THE STORY OF THE PICTURE



Ár Mairéadar Síor-Éabrac
ir Éire

MAR AR TÁINIS MACSAMAIL ÁR MÁTAR
SÍOR-ÉABRAC Ó'N OIRTEAR.

¹
Ó'N OIRTEAR DO MÁCRAMAIL ÁR MÁTAR SÍOR-
ÉABRAC, AGUR IR CORMAIL ZUP RAOTAR
CEÁRDUIRÉ A BÍ RUAR 'RAN TRÍOMAD DOIR
DÉAS Í. DÁ BUIZ RIN TUGTAR ÓZ AN OIRTEIR
MAR AINN ZO MINIC AR AN MÁCRAMAIL REO
MUIRE. AN RTAIR DO BAIN LÉI AGUR AN URRAM
DO TUGTAR DI NÍ FÉIRIR DÚINN ANOIR A LOIZ DO
LEANMÁIN NÍOR RIA RÍAR 'NÁ DEIREAD NA CÚIG-
MEAD DOIRE DÉAS, TRÁT DÁR TUGAD CUM NA
RÓMA Ó ÉRÉATA Í LE CEANNUIRÉ CRÁIBTEAD Ó'N
OILEÁN ROIN. DA RÓ-DÓBARI NA TURCAIZ AG
ZABÁIL ÉRÉATA AN TAN ROIN.

AG DÉANAM AMAC AR DEIREAD NA HAONMAD
DOIRE DÉAS ZAB NA TURCAIZ CATAIR NAOMTA
IARÚPATEIM, AGUR TÁINIS SÍR IR AN ÁIRE BEAS
RÁ N-A RMAÉT. B'IONANN RO NO MEIRGE MOTA-
MAID I ZCOINNE CROIRE CRÍORT. CUIR CAITLICIZ NA
HEÓRPA NA FÍR COMHAIÉ BA ÉRÓDA ACA AMAC AG

Our Lady of Perpetual Succour and Ireland

HOW THE PICTURE OF OUR LADY OF PERPETUAL SUCCOUR CAME FROM THE EAST

THE Picture of Our Lady of Perpetual Succour is of Eastern origin, and the work probably of a Greek artist of the Thirteenth Century. Hence, "the Virgin of the Orient" is a name often given to this Picture of Mary. At present we are unable to trace its history, or the devotion to it, beyond the close of the Fifteenth Century, when it was brought to Rome from Crete by a pious merchant of that island. Crete was then in imminent peril of invasion by the Turks.

Towards the end of the Eleventh Century the Turks captured the Holy City of Jerusalem and became masters of Syria and Asia Minor. It was the Crescent of Mohammed against the Cross of Christ. Catholic Europe sent out its bravest fighting men to give

ΤΡΟΙΟ 1 Ν-ΑΞΑΙΘ ΝΑΜΗΘΕ ἌΡ ΞΕΡΕΙΘΗ, ἈΞΥΡ
 ΒΪ ΔΞ ΕΠΞΕ ΙΡ ΔΞ ΔΙῆ-ΕΠΞΕ ΛΕ ἈΡΜ ΛΥῆΤ
 ΚΟΡΑΝΤΑ ΝΑ ΚΡΟΙΡΕ ΞΥΡ ΔῆΞΑΒΑΘΑΡ ΙΑΡΫΡΑΙΕΙΜ
 ΙΡ ΞΥΡ ΘΪΒΡΕΑΘΑΡ ῆΑΡ Ν-ΑΙΡ ΛΥῆΤ ΑΝ ΜΪ-ἘΡΕΙΘΗ.
 ΔῆΤ, ΡΘΗΙΟΡ, ΝΙΟΡ ΒΥΑΝ-ΒΥΑΙΘ Ἐ. ΜΑΡ ΘΪΟΞΑΙΛ ἈΡ
 ΡΕΑΚΑΪΒ ΚΡΪΟΡΤΥΙΘῆΤΕ ΙΡ ΜΑΡ ΑΘΒΑΡ ΘΕΑΡΞ-ΝΑΪΡΕ
 ΘΟ'Ν ΕΘΡΑΙΡ ΚΟΙΘῆΤΕ ΛΕΙΞ ΘΙΑ ΝΑ ΞΙΘΪΡΕ ΘΟ
 ΒΑΛΛΑΪΒ ΝΑΟΜῆΤΑ ΡΔΑΙΡΤΙΝ ΤΥΙΤΙΜ ἈΡΪΡ ΡἈ ΡΕΙῆ
 ΝΑΜΗΘΕ ΚΡΕΙΘΗ ΙΡ ΚΡΪΟΡΤΥΙΘΕΑῆΤΑ. ἈΞΥΡ ΘἈ
 ΡΕΪΡ ΡΙΝ ἘΟΝΝΑῆΤΑΡ ΒΡΑΤ ΒΥΑΘἈ ΝΑ ΚΡΕΙΡΚΕΙΝΤΕ
 ἈΞΥΡ ΒΡΑΤ ΘΥΒ ΝΑ ΝΗΡΕΑΜΑῆ ἈΡ ΚΡΟῆΑΘ ὄΡ
 ΚΙΟΝΝ ΝΑ ΤΪΡΕ ΜΑΡ ἈΡ ΡΥΞΑΘ ΚΡΪΟΡΤ ἌΡ ΘΤΙΞΕΑΡΝΑ
 ΙΡ ΜΑΡ ἈΡ ΜΑΙΡ ΙΡ ΜΑΡ ἈΡ ἘΔΞ ΣἘ, ἈΞΥΡ ΤἈ ΡἘ
 ἈΡ ΚΡΟῆΑΘ ΡἈ ΒΥΑΙΘ ΑΝΝ ΞΟ ῆΤΪ Ν-ἈΡ ΡἘ ΡἘΙΝ
 ΑΝΥΑΡ. ΣΑΝΝΤ ΙΡ ἘΑΘ ΙΡ ΔῆΡΑΝΝ ΝΑ ΡΙΟΞ ΙΡ ΝΑ
 ΣΤἈΤ 'ΡΑΝ ΙΑΡῆΑΡ ἈΞΥΡ ΑΪΡΙΑΡ ΙΡ ΡΕΑΛΛ-ΒΕΑΡΤΑ
 ΙΡ ΕΑΡΑΟΝΤΑΡ ΝΑ ΝΞΡἘΔΞΑῆ 'ΡΑΝ ΟΪΡῆΕΑΡ Θ' ΡἈΞΑ-
 ΘΑΡ ΞΑΝ ΡΤΥΑΙΜ ΚΡΪΟΡΤΥΙΘῆΤΕ ΝΑ ΗῆΘΡΡΑ 1
 ΘΤΡΕΘ ΞΟ ΡΑΪΒ ἘΕΑΘ Ἀ ΞΟΡ ΔΞ ΤΥΡΕΑῆΑΪΒ. ΘΟ
 ΞΑΒΑΘΑΡ ΡΟ ΡΘΜΡΑ ΡΙΑΡ ΜΑΡ ΡΟΙΜ ΞΟ ΡἈΝΞΑΘΑΡ
 ΑΝ ΕΘΡΑΙΡ ΡἘΙΝ, ἈΞΥΡ ΘΟ ΞΑΒΑΘΑΡ ΚΑῆΑΡ ἘΟΝ-
 ΡΤΑΙΝΤΙΝ 1 ΜΒΛΙΑΘΑΙΝ Ἀ Ι453. ΘΕΙῆ ΜΒΛΙΑΘΝΑ
 ΡΙῆΕΑΘ ΝΪ ΒΑ ΘΙΑΘΝΑΪΞΕ ΘΟ ΒΑΞΑΙΡ ΑΝ ΘΑΡΑ
 ΜΟῆΑΜΑΙΘ ἈΡ ΑΝ ΙΘΔΑΙ. ἈΞΥΡ ΝΪ ΒΑΞΑΙΡΤ ΞΑΝ
 ΒΡΪΞ ΘΟ ΒΪ 1 Ν-Α ΔΙΞΝΕ. ἘΥΗ ΑΝ ΒἈΡ ΚΡΪΘῆ ΛΕ
 ΞΑΒἈΛΤΑΡ ΑΝ ΙΑΡῆΑΡ, ἈΜ, ΜΑΡ ΒΪ ΒΕΑΡΤΥΙΞῆΤΕ ΔΞ
 ΜΟῆΑΜΑΙΘ, ἈΞΥΡ Θ'ΕΪΡΪΞ ΚΟΞΑΘ ΙΘΪΡ Ἀ ἘΛΑΙΝ ΙΡ
 Θ'ΡἈΞ ΡΑΝ ΞΟ ΒΑΚΑῆ ΚΟΜἈῆΤ ΝΑ ΜΟῆΑΜΑΙΘΕΑῆ.

battle to the enemies of our religion, and victory after victory crowned the arms of the Crusaders until Jerusalem was retaken and the infidels driven back. But alas ! victory was only for a time. As a punishment for the sins of Christians, and to the everlasting disgrace of Europe, God allowed the Holy Places of Palestine to fall again into the hands of the enemies of the Christian religion and civilisation ; and the victorious standard of the Crescent, the black flag of Islamism, floats over the land where Christ our Lord was born, and lived and died, and floats triumphant even unto our days. The selfishness, the jealousies, and mutual quarrels of Kings and States in the West, the suspicions, treacheries, and schisms of the Greeks in the East, paralysed Christian Europe and gave the Turks a free hand. Extending their conquests, therefore, towards the West they entered Europe itself, and in 1453 they captured Constantinople. Thirty years later Mohammed II. threatened Italy. This was not intended to be merely an idle threat. Death, however, put an end to Mohammed's schemes of Western conquest, and civil war amongst his sons crippled the Mohammedan power. Needless

Νί γάβαδ̄ α μὰδ̄ ζο μαιβ̄ βόρτᾱ θερρερτ̄ να ηθόρρᾱ αζυρ̄ οίλεαν̄ Μαρᾱ υτορρμαν̄ αρ̄ θεαργ-
λεαταδ̄ νᾱ μόρ̄ ροιμ̄ γαβάλταρ̄ τυρκᾱ αζυρ̄
τᾱ βρῖγ̄ ριν̄ το̄ τεῑ νᾱ céατᾱ ó̄ βαλλαῖβ̄ θε
λειτέρο̄ Ἐρέατᾱ αρ̄ λοργ̄ τεαρμoinn̄ 'ραν̄ ιοδαῖ
αζυρ̄ 'ραν̄ ιαρταρ̄.

Αν τ-αν̄ ζο̄ υφυιλεαν̄ αζ̄ ταζαητ̄ το̄ .ι. θερρεαδ̄
νᾱ cúγμεαδ̄ αοιρε̄ θε̄αζ̄, τυαιτ̄ θε̄ ὕεινῖρ̄
το̄ β'εαδ̄ Ἐρέατᾱ, μαρ̄ το̄ β'αμλαῖβ̄ λε̄ cιανταῖβ̄
ροιμῖρ̄ ριν̄, αζυρ̄ μαρ̄ αον̄ λειρ̄ ριν̄ βῖ ρέ̄ αρ̄
όύνταῖβ̄ υαηγεαᾱ θερρερτ̄ Ἐόρρᾱ. 250,000
ἀρειαῖν̄ αν̄ ροβουλ̄ το̄ βῖ̄ αν̄; βῖ̄ ceallā ζο̄
μαιδ̄ρεαμ̄αῖλ̄ αν̄ ρó̄ μιαζαλταρ̄ αον̄ εαρβυῖζ̄
θε̄αζ̄, αζυρ̄ caτair̄ Ἐαινο̄ μαρ̄ φαη̄cē ἀηρθεαρ-
βυῖζ̄ αcā. Cé̄ ζο̄ μαιβ̄ λῡct̄ αν̄ μί̄cπειομ̄ αζ̄
ρῖορ-βαζαητ̄ ιρ̄ αζ̄ ρῖορ-γαβάῖλ̄ ορτᾱ, το̄ ρεαρμ̄
Ἐρῖορτυῖοτε̄ cρῖόδᾱ αν̄ οίλεαν̄ ρεο̄ ζο̄ ceαν̄ νᾱ
ζcιαν̄. Νῖορ̄ ειμῖζ̄ λε̄ τυρκᾱcαιβ̄ αν̄ αῖτ̄ το̄
γαβάῖλ̄ ζο̄ βλιαδ̄αιν̄ ᾱ Ι669, αζυρ̄ αν̄ηροιν̄ ρέιν̄
ιρ̄ αμ̄λᾱ γαβαδ̄ é̄ ταρ̄ éῖρ̄ ρυῖθε̄ θε̄ ρυῖδ̄τιβ̄
ραδᾱ αν̄ τραοζ̄αῖλ̄ .ι. ρυῖθε̄ το̄ βῖ̄ αρ̄ ρυῖβαλ̄ ζο̄
ceαν̄ ceῖτρε̄ βλιαδ̄νᾱ ρῖceαδ̄.

Seαδ̄ μὰ'ρ̄ εαδ̄: ιρ̄ ó'η̄ οίλεάν̄ ρο̄ Ἐρέατᾱ το̄
τεῑ μόρ̄-cυῖρο̄ υαοινε̄ ρά̄ θερρεαδ̄ νᾱ cúγμεαδ̄
αοιρε̄ θε̄αζ̄. Ceαν̄νυῖθε̄ cρῖαῖβ̄ceᾱc̄ το̄ β'εαδ̄
υοινε̄ αcā ρο̄. Ὑῖ̄ ρεότο̄ ῑ n-ᾱ ρεῖλβ̄ ιρ̄ βᾱ μó̄
αιζε̄ ῑ 'nā̄ ᾱ αν̄αμ̄ ρέιν̄. Ὅ'ρoν̄ν̄ ᾱ cοραιντ̄ αρ̄
μαρταδ̄ ιρ̄ αρ̄ μῖλλεαδ̄ το̄ ρcaρ̄ ρέ̄ ζο̄ τοῖλτεαᾱc̄

to say, the southern coasts of Europe and the islands of the Mediterranean sea were greatly exposed to Turkish invasion, and hence hundreds fled from such places as Crete to seek safety in Italy and the West.

At the period of which we write, the end of the Fifteenth Century, Crete was, as indeed it had been for centuries before, a province of Venice, and one of the best-defended out-posts of Southern Europe. It had a population then of 250,000; was fully provided with churches and a hierarchy of eleven bishops, with the city of Candia as the Archiepiscopal See. Though incessantly threatened and attacked by the infidels, this brave Christian island held out for long centuries. Not until 1669 was it taken by the Turks, and then only after one of the longest sieges in the world's history—a siege of twenty-four years.

Now, it was from this island of Crete that many fled towards the end of the Fifteenth Century, and one of the band was a certain pious merchant who possessed a treasure dearer to him than life itself, and to save it from the danger of profanation and destruction he now willingly left all. This treasure

leir an uile nro. Macraimail naomta ar
 Maetar Siop-εαβραε α vi 'ran peoto, ir nior b'e
 α malairt. Ar borro luinge leir, asur an
 peoto beannuigte ro ar iomcuir aige, do'n iodaal.
 Asur feac eugaimn " Oig an Oihetir " anoir,
 feac " as teact i ar nor eirge an lae com zeal
 le zealairg, com zle le zrein " cum beannaeta
 ir zile do leacta ar fuir an laireair. Ceao
 mile failte romat anoir, α Maisithean pionn an
 Oihetir, α Maetar milir na Siop-εαβραε!

ΑΝ ἘΕΑΘ ἡΜΟΡΘΑΙ

Θεαφαο na tub-comaeta core do cur ar
 teact na Macraimila naomta da mbeao i n-a
 zcumar. Amail ir da mba lan-eol doib cad
 iao na hearmairde pporairueamila do vi as an
 luing rin da mbeic cum an laireair ba doig le
 duine zur icpreann do pcaoileao ar orcailt
 zo hobann i n-a coinne. Seo anfao buile as
 pcaadao na fairrige asur tonnta as α maao
 rein de thum an longain dana i tpeo zur
 paoileao zo zcailpide zac nro. I lar na
 ngar do tarla de bair pceoin asur eadocair
 paimis don fear amain zo cnearta .i. ceannuide
 craibteac Creata. Do epere peirean na
 teireao Realt na Mara orea an triac roin ;
 Macraimail ar Maetar Siop-εαβραε zo nrearna

was none other than the holy Picture of Our Lady of Perpetual Succour. With this blessed treasure he took ship for Italy. And behold, the "Virgin of the Orient" is now coming, "coming forth as the morning rising, fair as the moon, bright as the sun," to bless and brighten the West! A hundred thousand welcomes before thee, coming West to us, thou fair Virgin of the Orient, sweet Mother of Perpetual Succour!

THE FIRST MIRACLE

The powers of darkness would prevent the coming of the holy Picture if only they could. As if knowing full well what spiritual goods that vessel was bearing to the West, hell seemed suddenly to loose itself against it. A violent tempest swept the sea, the waves dashed over the brave little ship, and all seemed lost. Amidst the cries of terror and despair one man was calm—the pious Cretan merchant. He believed the Star of the Sea would not fail them in that hour, that Our Lady of Perpetual Succour's Picture that he had saved from the infidels would be their salvation now. He reverently took the miraculous Picture, and, holding

ρέ πέμ Δ κοραίντ ἀρ λυέτ μί-έπειθίμ. Το τός
 ρέ σο ηυρραμάε ἀν Μάκραμάλ μιορβάλτεαέ,
 τ'άρτουίς ρέ ρυαρ í, ιρ αουθαίρτ όρ άρτ : “ ρέα-
 έαίτ ἀν τί ραορρα ρίνν ! Σίορ ἀρ θυρ ηγλύναιθ
 λιθ σο η-ημρίσμίτ ι η-αενρφαέτ ἀρ Μάταρ
 θεαννυίστε Θε ! ” ρά έεανν νεόμαίτ βίοταρ
 υίτε ἀρ Δ ηγλύναιθ ι λάταρ ηα Μάκραμάλ αζυρ
 ιατ αζ ιαρραίτ ἀρ Μάταρ Θε εαθαίρ το έαθαίρτ
 υόίθ ιρ ιατ το ραορατ. Αζυρ τ'είρτις ρί τε
 η-α ζευίτ ραιορφαέ. Αρ ράτ ἀν ροεαίλ τí, ρά
 μαρ έάρτα ἀν ταν το λαθαίρ Δ Μαε ίορα, έάινίς
 ἀν-έαίμ ἀνν. Ρέαίτ ηα Μαρα σο ηβίονν
 έίλεσν υίρτε αζ λυέτ ιομράμα ι λάταρ ζυαίρε,
 το λοηραίτ ρί ορτα σο εαοίη, αζυρ ένεαρυίς
 ρί ἀν ραίρρζε έοηκτίζεαέ υόίθ. Seo έ ἀν
 έέατ μιορβαίλ Δ έυίρταρ ι λείτ άρ Μάταρ
 Σίορ-έαθαίε. ι ζευίονν έύρτα ιά βείρ ζαοτ
 οίρραμνάε ἀν λοηζάν ό έρέατα σο βέαί ηα
 Τίρραε. Ιαρ τταέτ ἀρ υτίρ υό ι ηορτ το
 ζλυαίρ ἀν έεαννυίθε ρά θέμ ηα Ρόμα, αζυρ
 Μάκραμάλ άρ Μάταρ ηαομτα ἀρ ιομέυρ αίζε.

ΑΝ ΜΑΚΡΑΜΑΛ ΗΑΟΜΤΑ 'ΣΑΝ ΡΟΜΗ

Ό'έ θεόηυζατ Θε αζυρ τοίλ άρ Μάταρ Διατθα
 σο ηυέαηραίθε οηόίρ το έαθαίρτ 'ραν Ρόμ
 το'η Μάκραμάλ μιορβαίλτις ι ζευίμα ιρ σο
 ρεαίρρατ ρί σο έείρρε άρταίθ ηα έρυννε, πέμ,
 ροταρ ιρ ζράρτα ιρ ρίορ-έοηζηαμ ό η-α ρερίη

it up, cried aloud : " Behold her who must save us ! On your knees and let us invoke together the blessed Mother of God ! " In a moment all were on their knees before the Picture calling upon the Mother of God to succour and save them. And she heard their prayers. At her word, as when Jesus her Son spoke, there came a great calm. The Star of the Sea, so dear to mariners in danger, shone sweetly upon them, stilling the angry waters. This is the first recorded miracle of Our Lady of Perpetual Succour. In a few days a favouring breeze bore the little Cretan ship to the mouth of the Tiber. Having disembarked at Ostia, the merchant, with his Picture of Our Lady, set out for Rome.

THE HOLY PICTURE IN ROME

It was God's will and the will of the Divine Mother that the miraculous Picture should be honoured in Rome, so that from her glorious shrine in the capital of the Christian world and the centre of Religion she might send forth, as from the very heart of the Church, light and grace and perpetual

ḡlōmān 1 bprĭom-ǺǺtān an domān Ǻrĭortuĭde
 1r ō lǺtān an Ǻpĕrom, amāil 1r dǺmba ō dĕarb-
 Ǻmōĭde na hǺḡlānne é.

1r ar éḡean do b'eól do Ǻeannuĭde ǺrǺibṫeǺc
 Ǻrĕata Ǻad ba dĕónuḡadō Dĕ 1 tṫalōb na
 MǺcrāmāla naomṫa, Ǻcṫ nĭor b'fada ḡo maĭb
 ran le lémuḡadō. Ǻānĭḡ tĭnnear tĭom ar an
 ḡceannuĭde 1 tṫiḡ Ǻarad. Mōṫuḡ ré ḡo maĭb
 dĕpĕadō a fadḡail lām leir. D'iar 1r ar a
 Ǻarĭad tēǺc tād le n-a leabaid, ḡḡur Ǻur ré
 d'fĭadāib ar ḡeallāmān do Ǻabairt uaid ḡo
 ḡcunpĭde an MǺcrāmāil ar ǺroǺad 1 ḡcĭll dĕ
 Ǻeallāib na ǺǺrǺc. Tuḡadō mar ḡeallāmān
 fōlamānta dō ḡḡur é ḡḡ fadḡail bār ḡo nōēan-
 fairde do pĕrĭ a tōla. DǺ éir pĕo fuair an
 ceannuĭde ǺrǺibṫeǺc bār mar ba dūal do
 ḡiolla māic dōilr do'n Māiḡom dĕannuḡṫe .1.
 Ǻr MǺtān Sĭor-ǺǪbrǺc. ḡo madamān-na Ǻom
 dōilr ḡḡ mōladō Muĭne 1r mar bĭ pĕpĕan 1 tṫpĕō
 ḡo b'fadān a fāmāil dĕ bār fĕannān mar
 tōradō ar fadōar ar fadḡal.

1r éḡin do dĕónuḡadō Dĕ Ǻur fuar le pámuḡadō
 dĕ ḡnǺc. An urām pūblĭde Ǻuḡtāide do
 MǺcrāmāil Ǻr MǺtān Sĭor-ǺǪbrǺc ba pō-
 ǺǺcǺc 1r ba pō-naomṫa an nĭd é, ḡḡur nĭor
 b'fulān do ḡǺtan Ǻur 1 n-a Ǻoinne. ḡāmluḡ
 ré ḡo maĭb ǺomǺcṫa an uilc lān-ǺǺpṫa ar
 fĭrĭan do Ǻur leir an urām a dĕpĭde do'n

succour even to the very ends of the earth.

Our pious Cretan merchant scarcely knew the full designs of Providence in regard to the holy Picture, but they were soon to be made manifest. The merchant fell grievously ill in the house of a friend. Feeling that his end was drawing near he summoned his friend to his bedside and made him promise to have the Picture set up in one of the churches in the city. The solemn promise was given to the dying man that his will would be carried out. After this the pious merchant died the death of a good and true servant of the Blessed Virgin, Our Lady of Perpetual Succour. May we be as faithful as he in devotion to Mary that a like happy death may be the reward of our lives.

The holy designs of God have, as a rule, to suffer contradiction. The public veneration of the Picture of Our Lady of Perpetual Succour was too great and too holy a thing not to be opposed by Satan. To prevent, then, the spread of devotion to the Picture, and indeed all knowledge of it outside, the powers of evil seemed fully determined. The wife of the man in whose house the Picture was became so fascinated with the

Mlacraimail ašur ſan leigint do'n pobal don eólar do' fáſáil i n-a taoib. Bean an fíir ſur fáſad an Mlacraimail i n-a tíſ cúir rí oimead ſan ruime 'ſan feoſ ró-luaémar ná ſcarfaſo rí léi ba cuma caſo deaſfaſo a feaſ léi. An feaſ féim ſéill ré do 'dánaiſeacſt a céile, ašur bſur ré an ſeallaimaim tíongmálta do túſ ré do'n ceannuirde ašur é ar bſuaé báir. Leir rin tairóbſiſeacſo do ſo bſaca ré an Mlaiſſoean ſeannuiſſe ir ſur báſair rí air náſ b'ſuláir do uſacſt a ſiolla ir é ar bſuaé báir do cómliónad. O'innir ré ro dá mnaoi; acſt ir amla bí ríre aš ſáiríde fá n-a baocſ-tairóbſeam. ſaſair Ríoſan Neime air an ſara uair ir an tſear uair, acſt ní ſuib de mſneacſ ann ſéilleacſo ſi ſeoſar ſéilleacſo dá mnaoi. Fá ſeimead connacſar do an ceacſraimacſo uair airling Mſuire Mácſair ſé; éam rí ſo ſéar é, ašur adubairt: "I ſſeſo ſo bſáſad-ſa an tíſ ſeo ní ſuláir ſuit-ſe é fáſaint i ſoſacſ." Táinſ ſoom ar an bſear ašur cailleacſo é ſara ſaſa.

An nio tſuaíſméileacſo ro, beacſo ſoſacſo dá báir láitſeacſo ſan amſar! Acſt ní ſuib: cóimead an bean ſána an Mlacraimail ſóſ. ſain Mácſair na tſócaſe iarracſt ar ſiſe nuacſo, ašur éar rí ionſantairíde nuacſa. Lá dá ſuib cailin beaš an tíſe aš ſuirde i láſair na Macraimla ſo labair ár Mácſair beannuiſſe

precious treasure that not all the remonstrances of her husband could bring her to part with it. The husband, yielding before the wife's determination, broke his solemn promise to the dying merchant. Whereupon the Blessed Virgin appeared to him in a dream and warned him to carry out the will of her dying client. He told his wife, but she only laughed at his silly dreams. A second and a third time the Queen of Heaven warned him, but he had not the courage to obey her rather than his wife. At last, in a fourth vision, Mary, the Mother of God, severely reprimanded the husband, and said: "That I may leave this house it must needs be that you leave it first." The man fell sick, and died soon after.

This tragic event would surely have an immediate effect. But no; the audacious woman still retained the Picture. Our Lady mercifully tried new means and worked new wonders. One day when the little daughter of the house was praying before the Picture Our Lady spoke to this innocent child, giving it a message for her mother. The child hastened to her mother. "Mother," she cried, "I have just seen in our house a lady—a more beautiful and

λειρ αν λεινὸ πο ζαν εἰμ ἄγυρ τυγ το τελεταμ-
 εαετ ὀά μάταιρ. Ὅο μὲ αν λεινὸ πο ὀτί η-α
 μάταιρ. “ Ἀ μάταιρ,” ἀρ ρί, “ ἕονναε βεαν
 υαράλ ’ραν τῖε ἀνοῖρ ὀίρεαε. Ὅεαν νίορ ἀίτνε
 νά νίορ ἀνηρα νί’λ ’ραν Ρόμῆ. Ἀρ ρῖρε λιομ :
 ‘ Τείξιρ ἄγυρ ἀβαιρ λε ὀ’ μάταιρ ζυρ μιαν λε
 Μάταιρ ηε Σιορ-εαδραε ἁ Μαεραμῆαι το βειε
 ἀρ εροεαὸ ἰ ζοῖλλ ὀε εεαλαῖβ να Ρόμῆ ἰ ζομῆαιρ
 υρηαινε ρυβλιῶε.’ ” ἱρ να ροελαῖβ πο λυαιῶτε
 τυζανν αν Ἰμαῖθεαν Ὅεαννυῖετῆ αν τεῖοεαλ
 ζλόρημῆαρ “ Μάταιρ να Σιορ-εαδραε ” υηῖτε ρέιν.
 ἱρ ὀ η-α βέαλαῖβ ρέιν μαρ ροῖν το ρυαηεαμῆαιρ
 αν ἀηημ εαοῖν εηεαρτα πο. Ὅο ζοῖλλ πο πο
 ὀιαν ρά ὀειρεαὸ ἀρ μάταιρ αν λεινὸ, ἄγυρ βα
 ὀοῖλ λέι αν Ἰμαεραμῆαι το ρεαοῖεαὸ υαιτε.
 Ἀετ, ρόηιορ, εἰνῖε βεαν εὐμυρραν αν τρεὸ
 ἄγυρ εὐμῆαιρῖε ὀῖ ζαν βαε λε ρῖρ λεινὸ βέα-
 ρεαοῖτε. Νίορ εῖυρρε αν ὀροε-εὐμῆαιρτε
 ταβαρῖτα υαιτε ἄε αν ηηαοῖ ’νά ὀ’ειρῖε εηαράν
 ηηῖτε ἀρ ἁ εῖτεάν. Ἐυῖτ ρῖ ἀρ αν ὀεαλαῖ ἰ
 ὀτρῖῶεῖβ τῖηηῖρ ἄγυρ ρεοῖν. Ὅα εὐρημῆαιρ πο
 ραιῖ ρῖ ἀρ ὀρυαε ὀάῖρ. Ὅ’ιαρρ αν βεαν βοετ
 ηαιτεαμῆηαρ, ἄγυρ εῖυρ ρῖ μαρ ἀεεῖνγε ορῖα
 αν Ἰμαεραμῆαι το εαβαῖρτ εῖυῖε. “ Ἐοῖν λυαε
 ἱρ εῖυηῖλ Ἰμαεραμῆαι ἀρ Μάταιρ Σιορ-εαδραε λέι
 ὀ’ηηῖεῖε αν ταοη ὀιαμῆαιρ ὀῖ.

more loving there is not in Rome—who said to me ‘Go, tell thy mother that the Mother of Perpetual Succour wishes her picture to be set up for public veneration in one of the churches of Rome.’” In these recorded words the Blessed Virgin calls herself by the glorious title of “the Mother of Perpetual Succour.” It is from her own lips, therefore, we have this sweet and consoling name. The child’s mother was at last deeply moved, and was ready to let the Picture go. Unfortunately, a neighbouring woman came along to tender advice—not to mind the visions of a prattling child. The woman had scarcely given her evil counsel when a terrible, swelling tumour appeared upon her side. She fell upon the ground in an agony of pain and terror. Death seemed imminent. The unfortunate woman cried for pardon, and besought that the Picture might be brought to her. As soon as the Picture of Our Lady of Perpetual Succour touched her, the mysterious malady disappeared.

CÓIRIḠṪEAR AN MÁCSAMÁIL I ḠCILL ŠAIN
MAITIÚ

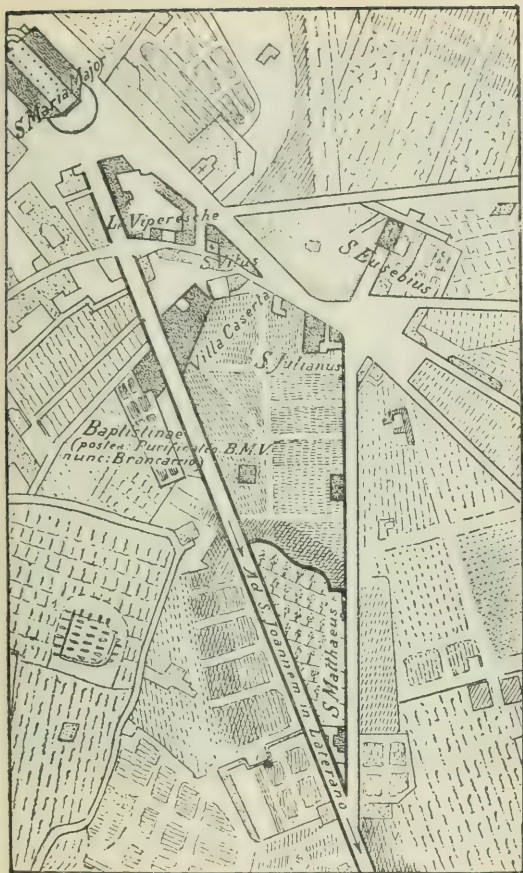
Cia cúirpeadó i Ḡcomne tola MáṪar Dé i láṪar na ḠcómarṪeadoe ro? ÁṪt bí ceart le réiṪteadó rōr .i. cia aca ceall de ceallaib uile na Rómā a maib an Mácsamáil le tairḠrin oi? Do labair an MaiḠṪean ṪeannuiḠṪe áir leir an leaib beaḠ. “Ir mian liom,” ar rī, “mo áirpeadó do beic ioir Cill Muipe Móipe aḠur Cill mo Ṫalta Ṫilir Eoin .i. Eoin NaomṪa LáṪrain. Mar reo ir eaṪ do ṪoiḠ ár MáṪar Síor-ĀbraĀc féin a háirpeadó nuadó aḠur ionaṪ a rancṪórad.

Ṫall naomṪa coirpeaḠṪa do b’eaṪ é reo Ḡo deimh. Bí Slige Meapulana ar éaṪan Sléibe Earcuilín ioir bairleacain Muipe Móipe aḠur bairleacain Eoin NaomṪ LáṪrain, aḠur ar an Slige no an róṪ ro ir eaṪ bí Ceall Šain Maitiú. AḠur an Eaglais i n-a óige bí Cleiteadó naomṪa .i. an Ṫara pára tar éir ReaṪair NaomṪa, i n-a cóimuirde ann. Le linn na Ḡéirleanaimna do Ṫárla fá réim Néaró aḠur Ṫioclaic do Ṫós ré ṪuirṪeadó i n-a ṪiḠ i Ṫrpeó Ḡo b’reaṪadó rīréim céarta aḠirpeann Dé do éirṪeáṪt ann, aḠur do cúir pé fá cómarice Šain Maitiú é. Do cóirḠ Cleiteadó áirur órṪa i n-a ṪiḠ, leir, i Ḡcómar na n-oiṪṪeadó Ḡo tuambaib na naṪbrṪa,

THE PICTURE PLACED IN ST. MATTHEW'S
CHURCH

In the presence of such prodigies who could oppose the will of the Mother of God? But the question remained, to which of the many churches in Rome should the Picture be offered? The Blessed Virgin spoke again to the little child: "I desire to have my home between my beloved Church of St. Mary Major and that of my dear adopted son, John" (St. John Lateran). Thus Our Lady of Perpetual Succour herself chose her new home and the place of her sanctuary.

This was, indeed, a holy, a consecrated spot. Between the Basilicas of St. Mary Major and St. John Lateran ran the Via Merulana along the Esquiline Hill, and upon this Via, or way, was the Church of St. Matthew. In the early ages of the Church, St. Cletus, the second Pope after St. Peter, lived there. Under the persecutions of Nero and Diocletian he erected an oratory in his house and dedicated it to St. Matthew, where the suffering faithful might assemble for Holy Mass. St. Cletus furnished a hospitium also in his house for



THE VIA MERULANA IS THE STREET WITH THE ARROW
POINTING FROM ST. MARY MAJOR'S.



CHURCH OF ST. ALPHONSUS, ROME.
THE SHRINE AND PICTURE OF OUR LADY OF PERPETUAL
SUCCOUR.

the accommodation of pilgrims to the Tombs of the Apostles, and placed a body of priests over it. In the Fourth Century this oratory of St. Cletus was replaced by a fine and spacious church, which was restored and solemnly consecrated by Paschal II. in 1110. This new church was dedicated to the Blessed Virgin Mary and St. Matthew. One hundred years later another restoration of the church and hospitium took place under Pope Innocent III. and Pope Honorius III. In the Fifteenth Century the church of St. Matthew was given by the Pope, Sixtus IV., to the care of the Augustinian Order. To the Prior of the Augustinian Community the woman now came to offer the Picture of Our Lady of Perpetual Succour. This was in the year 1499.

The Augustinian Fathers of St. Matthew's set about the necessary preparations in the church for the reception of the miraculous Picture. Soon all was ready. On the 27th of March, 1499, large numbers of devout faithful gathered within and around the church of St. Matthew in the Via Merulana. The Picture of Our Lady of Perpetual Succour was solemnly borne from the church to be honoured with a glorious

ηὐαγλαίρε ἰ η-α ῥηϊοῖν-ἑαταίρ ῥέιν. Ὀί να
 μίλτε ὄαοιμε ῥαν ἐοῖνῶαίλ, ἀγυρ ἰαῶ λάν
 ὄε ζῆαῶ Ἰμυρε μὀρ-ῆάταίρ Ὀέ, ἀγυρ ἰαῶ υἷε
 ζο ὄιοζῆαίρεαῶ ἀγ μολαῶ να Μαίξθοιμε ὄο
 ἑάινιγ ἰ η-α μεαρῶ μαρ ὄεῖνῆν ζυρ Μάταίρ
 Σίον-ἑαβραῆ ἁ βί ἰντε. Ἰί μυρτε ὄῦῖνῆ ἁ ῥάῶ
 ζο ῥαῖβ ῥεαῶαῖῶεαῶτ ἀγυρ αῶτυζαῶ ἀγ κυρ ἀρ
 ῆὀρῆῆν ὄά ηὐεαῶαῖῶ ἀμαῶ ἀν λᾶ ὕῶ ἰ ζκοῖννε
 ἁρ Μαίξθοιμε Σίον-ἑαβραῆ ἐῦμ ἰ ἑῖονηλαῶαν ζο
 ὄτῖ η-α ἠάιτρεαῶ νυαῶ; ἀῶτ ὄο ἐοῖνῶαῖ ῥί ἁ
 η-ἑαῶαῖν ἀγυρ ἰ ἀγ ζαβᾶίλ ἑαρ βῆάζαῖῶ, ἀγυρ
 ἐοῖνῶαῶτ ὄι ἐοῖν μαῖτ ἑῶαῶνα ἑρῖοῦῶ ἀγυρ
 ἀῖνῶεῖρε ἀγυρ ἑῖον ἀν υἷε ὄῦῖννε ἀῶα. ἀγυρ
 ἠί λεοῖρῆῖῶῶ ὄο ῥῆαῖῶεαῖηλαῶτ ὄαοῖνε εῖτε ἰ
 ὄο ῥᾶρῆζαῶ. Ἰρ μὀ εῖλεαῖ ὄο βί ἀῖῖ ἀρ λυῶτ
 ἀῖνῶεῖρε ῥᾶ ἀρ λυῶτ βυαῶῶ, Ἰρ ὄο ῥαῖρ ῥί να
 ζῆᾶρῶα Ἰρ ἑοῖνῶαῖτε εῖτε οῖῶα υἷε ζο ῥαῖῶ-
 ῥεαῖῆαῖλ, μὀρ-ῆὀρ ἀρ να ὄαοῖνῖβ βα ἑρῆῖγῶε
 Ἰρ βα ῆὀ ῥεαῶαῖῶεαῶτ. Ἐᾶρῶα μῖορῖαῖλῖῶῶ
 μὀρῶ ἰ λᾶταίρ ἀν ῥὀβυῖλ ἀν λᾶ ὕῶ. Ἀοῖν ὄεαν
 ὄοῶτ ἀῖῆᾶῖν ζο ῥαῖβ ἀν ῥαῖαῖλῖρ ἀγ κυρ υἷῶε ἰ
 ὄῶρῆὀ ζο ῥαῖβ ἁ ζῆαῶ ζαν ἑοῖρ ζαν ἀῖαῖν λε
 βῆαῶῶαῖῶαῖῖβ ὄο λεῖζεαῖῶῶ λᾶῖῶρῆαῶ ἰ λε κυῖμῖλτ
 ὄεῖν Ἰῖαῶρῆαῖῆαῖλ ηῶοῖῶα. Μαῖρ ῥεο Ἰρ εαῶ ὄο
 ῥᾶῖνιγ μῖνῖγῖν ἀῶα υἷε ἀρ ἁρ Μαίξθοῖν Σίον-
 ἑαβραῆ.

ῥᾶ ὄεῖρεαῶ ὄο ῥῖοῖῶ ἀν ἐοῖνῶαῖλ ἑῖλλ ἑᾶῖν
 Μαῖῶῖ. Ὀῖῶεαῖρ ἀγ ζαβᾶίλ μὀλῶα Ἰρ βυῖῶεαῶαῖρ

triumph before being definitely placed in the chosen sanctuary. It was a grand procession through the streets of Rome, a triumphal progress for the Queen of the Church in her capital city. Thousands of people took part in the procession, all filled with love of Mary, the great Mother of God ; all enthusiastic in the praises of the Madonna who had come to prove herself in their midst a Mother of Perpetual Succour. Sinful and sorrowful, we may be sure, were many of those who went out that day to meet Our Lady of Perpetual Succour and accompany her to her new home, but she saw the faces of all as she passed along, and she saw their hearts and their miseries and their love, too. She was not to be outdone by the generosity of others. Seeking for miseries rather than merits, she lavished abundant graces and favours upon all, especially the most sinful and abandoned. Great and public miracles even marked that day. One poor, afflicted woman who had suffered from paralysis, and whose arm had been stiff and dead for years, was immediately cured by the touch of the holy Picture. Thus Our Lady of Perpetual Succour gained the confidence of all.

iomann ir paitheac ór árd t'áon ġuċ, aġur le n-a linn rin cuiread an Macrañail naomta i n-a reŋin anŋoin ór cionn na hÁrd-aitórac. Úi ár Maiġtóean Síor-Éabhac ra deheacó 'ran áitreib nuaid do toisġ rí réin ior " a Cill anra Muire Móire aġur Cill a ġiolla díur " Com Naomh. Úa ġearr ġur leacac clú na Macrañila naomta ġo raða ránaċ. Inniŋtear dúinn ġo mbíocó rluaiġte ríréan aġ bruiġacó irteac i ġCill Šain Maitiú ó ġac árd de'n Róim ir ó ġac tuait ir baile 'ran éomurraacċ, aġur óein ár Maiġtóean naomta iad uile do beannaacacó ior róbail ir cléir ir earbuis ir rára i tŋreó ġur óeinniġ rí ġur Síor-Éabair dá clainn uile í.

Mar reo ir eacó leantair loisġ ġac céime tŋé n-ár éus Óia na úfeairt an Macrañail naomta ġo oŋí an áitreib a ceaacó oi, mar a raib Máŋair Óé cum a teairmonn ġlóimair do éur ar bun, aġur oireacó ran onórac ó'raġail ó n-a luċt molta, aġur comoin ir tŋócaire do úronnacó oŋca dá bárr ran.

CLÚ TEARMONN NUAIÓ MUIRE

Tuġacó urraim do Macrañail Miorbailtiġ ár Maiġtóime Síor-Éabhac i ġCill Šain Maitiú i Meapulana ó bliacóain a I499 ġo timcéall a

At last the procession reached St. Matthew's, and there, amidst a grand outburst of praises and thanksgivings, hymns and prayers, the holy Picture was installed in its shrine over the high altar. Our Lady of Perpetual Succour was now at last in her new home chosen by herself, between her "own beloved Church of St. Mary Major and that of her dear adopted son," St. John. Soon the fame of the holy Picture spread far and wide. We are told that multitudes of the faithful thronged St. Matthew's from all quarters of Rome and from the neighbouring districts and villages, and Our Lady blessed them all, people, priests, bishops and Popes, proving herself indeed to be the Perpetual Succour of all her children.

Thus have been traced the successive steps by which Divine Providence brought the holy Picture to its destined home where the Mother of God was to establish her glorious sanctuary and receive so much honour from her clients and in turn confer so many favours and mercies upon them.

THE FAME OF MARY'S NEW SANCTUARY

The miraculous Picture of Our Lady of Perpetual Succour was venerated in St.

1809, ἄγυρ ἰ γκαίτεαῖν na τῳρί γκέατῳ μβλιαῶαν ραν το ὀεῖνιῖς Μυρε γυρ το ὀοῖρ τεῖδεαλ εαοῖν ενεαρτα na Σιορ-ἘαβραΪκ. Τά α ῥιαθναῖρε ρο ἄγαινν ὁ ρταμυῖῶεῖβ ἄγυρ ὁ ἔυαμῖρεῖβ na γκομαοῖν ἱρ na μιοῖβαλ το ἔῤῥῖα ἄγ an Scῖn ῥεῖν no τε βαῖρ εαῶαρῖαβάλα na Μαῖστῳῖνε ῥά'ἡ ὀτεῖδεαλ ροῖν.

ἱρ ἔ ῥῖρῖνne an ρεῖλ γυρ ὀαῖν οῖρεατῳ ραν εῖύ te Cill Ḥain Μαῖτιύ τεῖρ an αῖμῖρῖ γυρ ἔυγ an ὀεαῖμάῶ ἰέο ῥάρα (1513-1521) ἔαρ n-αῖρ το an τεῖδεαλ Καῖρῳῖνεαλτα το βῖ εαῖλτε αῖεῖ te εῖαῶταῖβ βλιαῶαν. ὀῖ an Καῖρῳῖνεαλ Νεῖρῖ an na Καῖρῳῖνεαλαῖβ το β'αοῖρῳε εῖλ ἰ γCill Ḥain Μαῖτιύ, ἄγυρ ὀαλτα ὀῖῥῥαῖεῖαῖ ὀ'ἄρ Μαῖστῳῖ Σιορ-ἘαβραΪκ το β'εαῶ ἔ. ὀa ἡῖan τεῖρ α υαῖγ το βεῖτ ἰ γCill Ḥain Μαῖτιύ ἰ τῳρεῶ γο μβεαῶ ῥε ἄγ μολαῶ α ἡΜαῖστῳῖνε εεανῖρα ἰ ἰῖῥαῖρ α ὀτῖοεῥαῶ ἰ n-α ὀῖαῖῶ τῖε'ἡ ὀρεαρῖταοῖ ρο το εῖεαρ ῥε ἰ γκοῖῖαῖρ α ἔυαμβα ῥεῖν : " ἰ γCill Ḥain Μαῖτιύ ἰ Μεαρυλαna .ἰ. ἰ γcill α ἔεῖῖῖ, ῥά ρεαῖ na Μαῖστῳῖνε ὀεανῖυῖῥῥε ἡῖῥαῖρ ὀέ γο ὀῥυῖῖ α εῖλ γο ῥῖῖρῖεαῖan τε βαῖρ γῖῖῖρε α μιοῖβαλ ἱρ εαῶ το εῖῖρ ῥροῖνῖρῖαρ Νεῖρῖ .ἰ. Καῖρῳῖνεαλ τε εαγῖαῖρ ἡαοῖῖῥα na ῖῖῖῖa, α υαῖγ."* ῥυαῖρ ῥε βάρ ἰ μβλιαῶαῖn α 1708.

* Franciscus S.R.E. Cardinalis Nerlius
BEATISSIMAE VIRGINIS DEIPARAE
in hac S. Matthaei in Merulana tituli sui aede

Matthew's Church in Merulana from the year 1499 to about the year 1809, and through these three centuries Mary fully justified her sweet consoling title of Perpetual Succour. This is amply attested by historians and by various records of favours and miracles obtained at the Shrine itself or through the intercession of Our Lady under that title.

The Church of St. Matthew became in fact soon so famous that Pope Leo X. (1513-1521) restored to it its Cardinalitial title which it had lost for centuries. Amongst the most eminent Cardinals of St. Matthew's was the celebrated Cardinal Nerli, a devout client of Our Lady of Perpetual Succour. He desired that his sepulchre should be in St. Matthew's and speak forth to all generations the praises of his beloved Madonna in the following epitaph he composed for his tomb: "In St. Matthew's in Merulana, the Church of his title, under the shadow of the most Blessed Virgin, Mother of God, widely renowned by the glory of her miracles, Francis Nerli, Cardinal of the Holy Roman Church, has placed his sepulchre."* He died in 1708.

MIRACULORUM GLORIA LATE FULGENTIS
Sub Umbra. . . Sepulchrum Sibi. . . posuit.

Σιοτῆλιν ἢ ρυαῖνεαρ ἀρ ἀν ραοζαλ ρο, ρομόρ ἢ ἄτάρ ἢ βινν-ῤυαν ἢ ἔρρ ἀν ἔοραδῶ ἢ ὄυαλ ὄοῖβ ρο ἃ ἔρζανν ρῖορ-υρρἰαῖμ ὄ'ἀρ Μάτἰαρ βεαννυῖττε Σιορ-Ἐαβραῶ. ὄβι ζιολλα ὄἰλῖρ εἰλε ἄζ Μυρρε, ἄζρρ ναοῖν ἢ ζαν ρῖορ ὄο β'εαδῶ ἔ ζαν ἀῖρρ, ζο ραῖβ υρρἰαῖμ ἔαρ υρρἰαῖμ ἀῖζε ὄο'ν Μἰαραῖνἰλ Νἰαοῖτἄ. Νἰ ραῖβ ἄἔτ κύρἰα βἰαδῶαν ροῖν βἄρ Ἐαῖρῶῖνἰλ Νεῖρἰ ὄ καἰλεαδῶ ἔ. ἢρ ἔ βἰ ἀνν ὄοννῆαδῶ, βῖάτἰαρ ὄ Ἐῖρἰνν ὄο βἰ ἢ ζ῀ἰλλ Ḥαἰν Μαἰτἰῦ. Ἐρζ ρῆ ἃ ρῶῶτἰαρ ἀρ ροῖν ἢα Μαἰσῶῖνε Μυρρε ἀνν ζο ἔεανν ὄἃ ρῖῆεαδῶ βἰαδῶαν; ἄζρρ, ἄἔτ ζαν ἔεαννυῖῶε ἔρἰβῶτἰεἄῶ Ἐρῆατἄ ρῆῖμ ὄ'ἀρρἰαῖν, ἢρ ὄὄ ἢ ὄυαλ μαρ ἔῖρῶεαλ ἀν ὄαλτἄ ἢρ ὄῦῑτἰαῶτἰαῖζε ὄἃ ραῖβ ἄζ ἄρ Μαἰσῶῖν Σιορ-Ἐαβραῶ, ἃ ναοῖν ὄἰλῖρ ρῆῖμ. ῤἰλλρῆαῖμ ἀρ ἀν ἔρρἰαρ ναοῖτἄ ρο ἀρ βἰαλ.

Ἄ Ν-ΑΒΡΑΙῶ ΛΥῶΤ ΣΕΑΝῶῤῖΣ

ῤἃ μαρ ἔοννἰαῖμαῖρ ἔεανα ὄ'ρἄζ ἀν Ἐαῖρ-ῶῖνἰλ λῆῖζεαντἄ Νεῖρἰ ἰε υῶαἔτ ἰοῖαδῶ ἃ ρῖορ-ῤυαῖν ὄο βεῖτ ρἃ ρῆἄτ ἢα Μἰαραῖνἰλ Νἰαοῖτἄ ἃ βἰ ἀν τῖἰἄτ ρῆῖμ “ζο μόρ ρἃ ρῆῖμ ὄε ὄαρρ ζῶῖρρἰε ἢορῖἄλ.”

ὄο ρῆρἰβ ὄταεβἰο ρἰανρἰἄὄῖλ ἢ ἢβἰαδῶαν ἃ Ἰῶοο: “ἢρ ραῖὄὄρρἰε Ἐεἰλλ Ḥαἰν Μαἰτἰῦ ὄε

Peace and happiness in life, resignation, joy and sweet repose in death are the reward of those who have true devotion to the Blessed Mother of Perpetual Succour. There was another great servant of Mary, truly a hidden saint who seems to have had quite an extraordinary devotion to the Holy Picture. He passed away but a few years before Cardinal Nerli. This was Donogh, an Irish Friar at St. Matthew's, who served Our Lady there for forty years and, after the pious Cretan merchant himself, merits the title of Our Lady of Perpetual Succour's most devoted client, her own dear saint. We will return later to this holy man.

WHAT VARIOUS WRITERS SAY

The learned Cardinal Nerli, as we have seen, willed that his last resting place should be under the shadow of the dear Holy Picture then "widely renowned by the glory of miracles."

Ottavio Pancivoli wrote in 1600:* "The Church of St. Matthew was enriched with a Picture of Our Lady, which by reason of the

* I tesori nascosti nell' alma citta di Roma. Roma, 1600.

ὅσων Μακραίνα ἀρ Μαίσιωινε ὕεαννιῆτε το
 εὐρεαὸ ἀνν : νί νιρτε ἀ ἡλίρεαῖν ἰ μερε να
 μακραίναλ μιορβαίλτεαὲ μαρ ῆελλ ἀρ να
 μιορβαίλτιῶ το μιννεαὸ ἱρ να ῆιάρτα το ρυαρῆαρ
 ἀνν.”

Ὅειρ ῆιοβαννα ὕραρτο* ῆαρ Μακραίναλ ἰ
 ἀτά ῆο ηοιρῶερε μαρ ῆελλ ἀρ μιορβαίλτιῶ.” ;
 ἀῆαρ ἰ η-α ὄιαὸ ραν ἱρ εαὸ τυῆαὸ τοιτι† ἀῆαρ
 Μαητινελλι ‡ νιρτε “ ἀν ἰομάῆῆ ἀν-μιορβαίλ-
 τεαὲ.”

Ἀν τὰταρ ριαρα,§ ραῆαρτ ὅε Oblataῖῶ Sain
 Καρελλ ὁ Ἰῆεαν εὐρ ρέ ρίορ μαρ ρεο ἰ μβλια-
 ὅαιν ἀ 1703 ἀρ Ἐλλ ῆαιν Ματιῖ : “ ῆαν
 εὐλλ ριν τυῆταρ ὑρραιν το ἰομάῆῆ μιορβαλα να
 Μαίσιωινε ορ ειονν να ἡῆιρδαλτόραὲ ἀ τυῆαὸ ὁ
 οἰεάν εῆεατα ῆαν Οηῆεαρ. . . ἱρ ἀτά ἀρμῆτε
 ἀνοἱρ ἀρ ἰομάῆῆῶ μιορβαίλτεαὲα να Ρόμα ρῶ
 ἀνν Μαίσιωινε Cille Sain Ματιῖ.”

Τιμῆελλ τοραὲ να ηΟἲτῆαὸ Ἀοἱρε ὅεαῆ
 τορνιῆεαὸ ῆαν Ρόμῆ ἀρ ῆῆάρ εῆαῖῶτεαὲ .ι.
 τυραρ το ἔαβαἱρτ ῆαὲ ρεαῲτῆαιν ἀρ Ἰακραίναλ
 μιορβαίλτεαὲα ρυμεαῖνα να Μαίσιωινε ὕεαν-
 νιῆτε. Ὅῆονν εαῆρμῆῆτε ἰειρ να ὅτυραἱρτιῶ
 ρο τυῆαὸ ραῆαρτ εῆαῖῶτεαὲ ἰεῆεαντα ὅε
 Ἐμανν Ἰορα ὅαῆαῶ ἀνν ἀν τὰταρ Καροἱε

* *Mirabilia Urbis Romæ.* Romæ, 1618.

† *Ritratto di Roma Moderna.* Roma, 1638.

‡ *Roma ex ethnica sacra.* Romæ, 1653.

miracles there wrought and the graces received, merits to be regarded amongst the miraculous ones."

Giovanni Lupardo* tells us that the Picture is one "illustrious for miracles" and after him Totti† and Martinelli‡ call the Picture "the very miraculous Image."

In the year 1703 Father Piazza,§ a priest of the Oblates of St. Charles of Milan, wrote of St. Matthew's: "In that church they venerate the miraculous Image of the Madonna placed over the High Altar which was brought from the island of Crete in the East. . . and has come to be numbered amongst the miraculous Images of Rome under the name of the Madonna of St. Matthew's."

About the beginning of the Eighteenth Century the pious practice was introduced in Rome of visiting each week some one of the miraculous and remarkable Pictures of the Blessed Virgin. As a help in connection with these holy pilgrimages a pious and learned Jesuit, Father Carocci, used to preach on Our Lady every Saturday in the

§ Gerarchia Cardinalizia. Roma, 1703. Dedicated to Pope Clement XI. (1700-1721).

ρεανμόιν υαιὸ ζαδ Σαταρν 1 ζCill ίορα, αζυρ
 ιρ εαδὸ βίοτὸ μαρ ἀὸδδαρ εαινντε αϊζε ρταιρ
 ίομάϊζε εϊζιν δε'ν Μαιζοιν ὕεαννιζτε ζο
 μβίοτὸ οιλίτμζ εὐμ τυραρ το εάδαιρτ υηίτε λά
 εϊζιν ἀηίτε δε'ν τρεαδτμαιν 1 η-α ὀιατὸ ριν.
 Το εραοβρεαοιλ ρέ να ρεανμόιντιδε 1 ὕρμυμ
 “Τρεόρμυδε Οιλίτμζ.”* Ὑαινεανν αν εὐϊζ-
 μέαδὸ εὐμρὰδὸ ρίεεαδὸ ὀίοδ ρο le Μαρραμὰιλ
 μὀρ-εαίτε Ἄρ Μαιζοιμε Σιορ-εάβραδ, αζυρ το
 εϋζ αν τὰεαιρ Καροιει υαιὸ ε αν ζΙμάδὸ λά
 δε λυζηαρα 1715. Σεανμόιν αν-ἀλυινν ιρ
 εαδὸ ι ιντε ρέιν; τὰ ρί λάν δε ὀύετμὰετ αζυρ ιρ
 λέιρ υαιτε ζο ραιδ αν-υρμαιμ αζ αν ρεανμόιμδε
 ρέιν το'ν Μαρραμὰιλ. Τὰ ρί ραδα ραιρριηζ
 ρόρ, αζυρ τὰ αν ρεεαλ ιντε 1 η-ιομρλάν το ρέιρ
 μαρ ροζλμ ρέ ὀ ρεαν-ρερίβνιδ ε ιρ μαρ τὰ ρέ
 ανηρ.† Μολανν αν τὰεαιρ Καροιει ζο μὀρ
 το ρίρεαηαιδ τυραρ το εάδαιρτ αρ αν ρερίη
 1 ζCill Σαιν Μαιτιύ αζυρ αν ταιρρεανν ὀ'εϊρ-
 τεαετ ανη αζυρ ραιρρεαεα το ράδὸ 1 λάεαιρ
 να Μαρραμὰιλα ηοεττα εὐμ Σιορ-εάβαιρ Μάεαρ
 Ὑε ὀ'ρὰζάιλ le η-α ρέ αζυρ 1 λάεαιρ α μβάιρ.

* Il pellegrino guidato, etc.

† Ὑειρ αν τὰεαιρ Καροιει ζο ραιδ υζοαμάρ ρεαν-
 ρερίβεανν ιρ λεαδαρ αϊζε le ρταιρ να Μαρραμὰιλα
 ηαομττα, αζυρ λυαδανν ρέ ρερίβινν le ζιοβαννι
 Βερικην το ελόδβυαίεαδὸ 'ραν Ρόιμ 1 μβλιαδαιν α
 1502 τρί βλιαδὸνα ταιρ εϊρ εεαδεϋρτα ρυαρ να Μαρ-
 ραμὰιλα 1 ζCill Σαιν Μαιτιύ

Church of the Gesù, taking as the subject of his discourse the history of some Image of the Blessed Virgin to be visited by the pilgrims on some appointed day the following week. These discourses he published afterwards as a "Pilgrim's Guide."* The twenty-fifth discourse is on the famous Picture of Our Lady of Perpetual Succour, and was preached by Father Carocci, August 31, 1715. It is in itself a very beautiful discourse full of fervour, showing the preacher's own devotion to the Picture. It is, besides, long and exhaustive, and gives the whole story as he learned it from ancient records, and as is told in these pages.† Father Carocci most earnestly recommends the faithful to make the pilgrimage to the shrine in St. Matthew's to hear Mass at it, and pray before the Picture in order to secure the Perpetual Succour of God's Mother in life and at the hour of their death. He who has no need of perpetual succour, he told

* *Il pellegrino guidato*, etc. (4 vols. Rome, 1729).

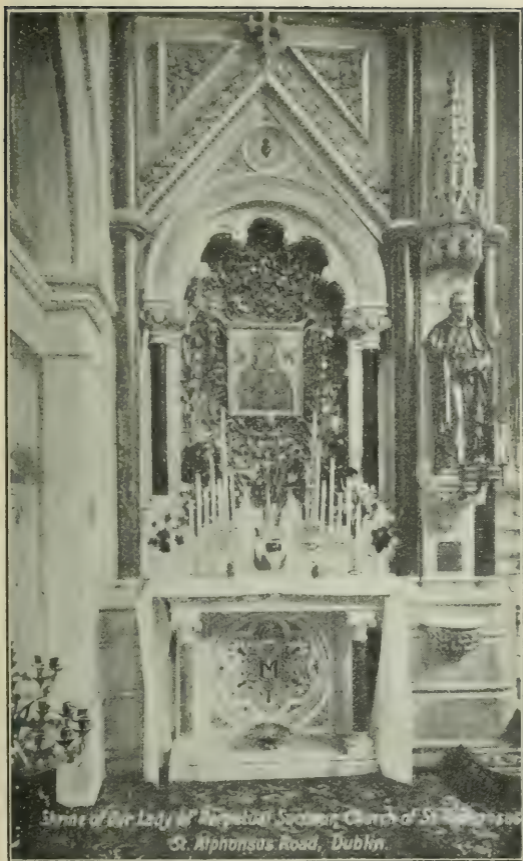
† Fr. Carocci tells us he had the authority of ancient documents and books for the history of the Holy Picture, and mentions a work of Giovanni Besichen printed in Rome in 1502, three years after the Picture was first set up in St. Matthew's.

Ἄν τέ ναε φυλ γάβαῶ αἰσε le ρίορ-εάβαιρ le n-α ῥαοζαl no ταρ εἰρ βάιρ, ἀρ ρεῖρεαν le n-α luεt εἰρτεαέτα, ní γάβαῶ ὄό τουl ἀρ α loρζ ! Im' εἰοιβ ρα ὄε, ἀρρα ἀν ρεανμοῖμιῶε ερὰιβῆεαε, βίορ ἀnn εεαna, αζυρ ριλλρεαῶ εum α ράῶ le n-ἀρ Μαἰσθoιn Σιορ-εάβραε αζυρ μέ ερομῆα ἀρ ἀν ζερέ ι n-α λάταιρ : Ἀ Μάταιρ Ρό-ναομῆα, “ Succurre cadenti, surgere qui curat, populo ! ” Καβρμυἰζ leῶ' μιννῆτιρ ἀτά ἀρ λάρ αζυρ α εuzαρ ρά εἰρζε ! Καβρμυἰζ linn ὄε ρίορ ι ηζαε uile γάβαῶ ὄά mβεῖρεann οραινν αζυρ μόρ-μόρ 'ραν ὄεαρῖβ-ζάβαῶ ἀρ uαιρ ἀρ mbάιρ.

Ἄν κόμητιονόλ οἰλιῆρεαε ὄο βί αζ ἀν Ἰἷαε-ραμὰιλ ἀν τρὰε ὕῶ βί ρέ ἀν-λίονῆαρ ἀρ ραῶ, ὄιρ ὄο ζαῶ ἀν τὰεταρ Καροιαι α εόμηζάιρ ὄεαεαρ leἰρ ἀν bροbul ι ζCιll Ἰορα ἀν Saεαρn ι n-α ὄιαῶ ραν.

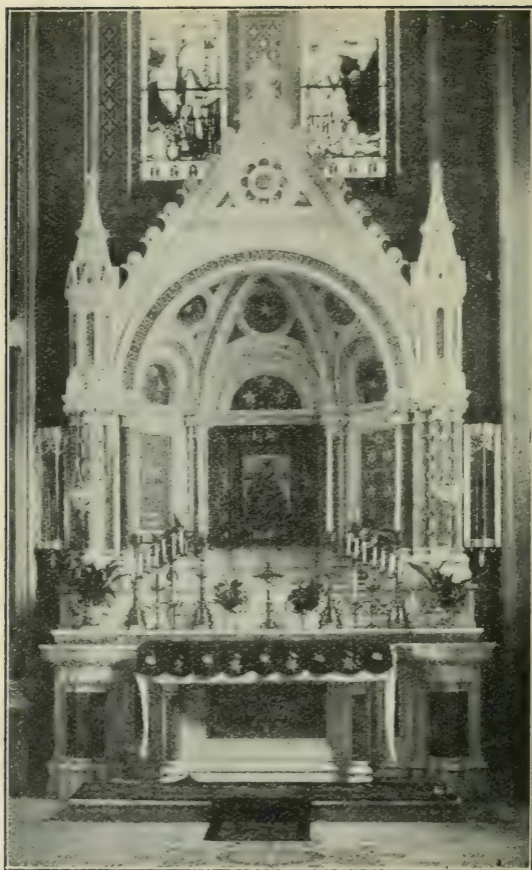
Ἰίορ ῆιρτε ἀιμνεαεα εἰle ὄο εup le ἀιμνεαεαῖβ na n-uζῶαρ ιρ na ρεανμοῖμιῶε ὄο ῆοl ὄρ ἀρῶ ὄ'αon ζυε ζλόιρ “ na ηλομὰιζε Σιορ-ῆιορῖβαἰτιζε ”—“ effigies semper miraculosa.”

ὄαιρῖῶ βρἰζ ἀηηρο le ριῶεε ἀρ “ Scρύου-ζαῶ ” ὄο ριννεαῶ ἀρ Cιll ιρ ἀρ Clocαρ Sain Μαἰτιύ mí ὄεηῖῶ ἀν ῥοζῆαιρ, 1629. “ Ἰάρ αοναιρ ἀτά 'ραν Cιll. Cύιζ εἰnn ὄε αἰτόηῖβ ἀnn, αζυρ ceann αca .ι. ἀν Ἄρῶ-αἰτόηρ ρά'η ρτυαῶ οἰρῆιρ ρά τοζαἰρῆ ἀρ Μαἰσθoιne Καβραε



Shrine of Our Lady of Mercy, Sacred Church of St. Alphonsus,
St. Alphonsus Road, Dublin.

"She rejoices when she succours and consoles the miserable."
—*St. Alphonsus.*



SHRINE OF OUR LADY OF PERPETUAL SUCCOUR,
ST. JOSEPH'S DUNDALK

his hearers, in life or in death need not go to implore it ! As for me, said the devout preacher, I have been there already and will return to say to Our Lady of Perpetual Succour as I lie prostrate on the earth before her : Most holy Mother, “ Succurre cadenti, surgere qui curat, populo ! ” Succour thy fallen people who try to rise ! Succour us perpetually in all our needs and above all in the greater need of the hour of our death.

The concourse of pilgrims on that occasion to the Picture in St. Matthew's was exceedingly large, for on the following Saturday Father Carocci congratulated the congregation in the Gesù.

To these writers and preachers might be added the names of others who with one voice proclaimed the glory of “ the ever miraculous Image ”—“ effigies semper miraculosa.”

It will be of interest to quote here from a “ Visitation ” of St. Matthew's Church and Convent in October, 1629. “ The Church has a single nave. There are five altars, one of which—namely, the High Altar in the Apse—is under the invocation of Our Lady of Succour (S. Maria Succursus), around whose image hang many votive

ΑΣΥΡ ΜΟΜΑΝ ΤΑΒΑΡΤΕΑΡ ΜΟΙΘΕ ΔΡ ΕΡΟΨΑΘ ΤΙΜΕΑΛΙ
 Α ΗΙΟΜΑΪΣΕ ΑΝΝ. ΌΟ ΡΕΪΡ ΑΝ ΒΕΑΛΟΙΟΥΡ, ΙΡ Ο'Ν
 ΟΙΡΤΕΑΡ ΤΟ ΕΔΙΝΙΣ ΙΟΜΑΪΣ ΝΑΟΜΕΤΑ ΝΑ ΜΑΙΣΤΩΙΝΕ
 ΒΕΑΝΝΙΟΥΣΤΕ. . . . ΔΡ ΕΔΟΙΒ ΑΝ ΤΣΟΙΡΣΕΙΛ ΤΑ
 ΎΑ ΑΙΤΟΪΡ; ΤΑ ΣΕΑΝΝ ΑΣΑ ΡΑ ΕΟΜΑΪΡΣΕ ΜΑΙΤΙΟΥ
 ΝΑΟΜΕΤΑ ΑΣΥΡ ΑΝ ΣΕΑΝΝ ΕΙΛΕ ΡΑ ΕΟΜΑΪΡΣΕ ΡΪΟΙΛ.
 ΔΡ ΕΔΟΙΒ ΝΑ ΗΘΕΪΡΤΙΤΕ ΤΑ ΑΙΤΟΪΡ ΡΑ ΕΟΜΑΪΡΣΕ
 ΙΟΑΧΙΜ ΝΑΟΜΕΤΑ ΑΣΥΡ ΑΝΝΑ ΝΑΟΜΕΤΑ ΑΣΥΡ ΑΝ
 ΑΙΤΟΪΡ ΕΙΛΕ ΡΑ ΕΟΜΑΪΡΣΕ ΗΙΟΕΛΑΪΡ ΝΑΟΜΕΤΑ
 ΤΟΛΕΝΤΙΝΟ." ΉΣΑΝ "ΤΥΔΡΑΡΣΑΒΑΪΛ" ΕΕΑΘΝΑ ΤΑ
 ΤΑΣΑΪΡΤ ΤΟ ΕΪΟΨΑΡ Α ΒΙ ΣΕΑΝΣΑΙΛΤΕ ΙΕΪΡ ΑΝ
 ΣΣΙΛ ΜΑΡ Α ΡΑΙΒ ΡΕΘΜΡΑ ΣΟΪΛΑΤΑ ΑΣΥΡ ΡΕ ΣΙΝΝ
 ΤΕ ΒΟΨΑΙΒ Ι ΣΣΟΜΑΪΡ ΝΑ ΝΨΑΛΤΑ ΉΡΑΝ ΕΪΜΑΝΝ
 ΡΙΑΣΑΛΤΑ.

ΙΑΡΡΑΪΤ ΡΑ ΕΡΕΑΨΑΘ ΝΑ ΣΣΡΙΝΕ

ΌΙ ΔΟΝ ΡΕΑΡ ΑΜΑΪΝ ΔΡ Α ΙΑΪΣΕΑΘ ΤΕ ΑΣΥΡ
 ΡΥΛΑ ΡΑΙΝΝΤ ΑΪΣΕ ΔΡ ΝΑ ΤΑΒΑΡΤΕΑΪΡΤΙΒ ΜΟΙΘΕ Ι
 ΣΣΡΙΝ ΔΡ ΜΑΙΣΤΩΙΝΕ ΣΙΟΡ-ΕΑΒΡΑΪ. ΡΙΣΤΕ ΡΑΙΝΝΤ
 ΑΣΥΡ ΡΙΑΣΑΛΤΑΪΡΤΙΘΕ Ι ΣΣΡΪΑΨΑΘΤΑΝ, Α ΙΑΜΑ ΡΥΤ ΙΡ
 ΣΝΑΪΤΑΪ ΕΣ ΕΡΕΑΨΑΘ ΤΕΑΡΜΟΙΝΝ. ΣΕΑΪΡΤΟΥΘΕ
 ΤΟ ΒΙ ΑΣ ΜΑΪΡΪΟΥΣΑΘ ΝΑ ΣΙΛΛΕ Ι ΣΣΟΜΑΪΡ ΜΟΪΡ-
 ΡΕΙΤΕ ΣΙΝΝ ΒΛΙΑΘΝΑ ΔΡ ΜΑΙΣΤΩΙΝΕ ΣΙΟΡ-ΕΑΒΡΑΪ,
 ΕΙΡΕΑΝ, ΡΟΪΜΟΡ! ΤΟ ΙΕΑΣ ΙΑΜΑ ΑΪΡΣΙΛΛΕ ΑΝ ΤΑΣΑ
 ΡΟ ΔΡ ΝΑ ΡΕΘΨΑΙΒ ΙΑΪΪΜΑΡΑ Ι ΣΣΡΙΝ ΔΡ ΜΑΙΣΤΩΙΝΕ
 ΒΕΑΝΝΙΟΥΣΤΕ. ΤΑΡ ΕΪΡ ΤΟ ΣΥΤΟ ΤΕ ΝΑ ΡΕΘΨΑΙΒ
 ΙΑΪΪΜΑΡΑ ΟΪΡ ΙΡ ΑΪΡΣΙΤΟ ΤΟ ΣΟΙΤ, ΣΛΥΑΪΡ ΑΝ ΡΕΑΡ
 ΜΙ-ΑΘΜΑΡΑΪ ΡΑ ΎΕΙΝ Α ΕΪΣΕ ΡΕΪΝ ΣΟ ΜΕΑΡ.

offerings. The sacred image of the Blessed Virgin came, tradition says, from the East. . . . On the Gospel side are two altars, one under the invocation of St. Matthew, and the other under that of St. Paul. On the Epistle side one altar is dedicated to St. Joachim and St. Anne, and the other to St. Nicholas of Tolentino." In the same "Relatio" we find it noted that in the Convent attached to the Church were a dormitory and six monastic cells for the members of the Religious Community.

AN ATTEMPT TO ROB THE SHRINE

The covetous eyes of at least one man were set upon the votive offerings at the Shrine of Our Lady of Perpetual Succour. It is usually the hands of greedy kings or needy governments that rob the sanctuary. This time, alas ! it was a tradesman engaged in decorating the church for the celebration of Our Lady of Perpetual Succour's great annual Feast, that laid sacrilegious hands on the rich treasures at Our Lady's shrine. Having pilfered some of the more precious gold and silver ornaments the unfortunate man hurried off towards his own home.

Ἀγυρ τὰ μὲν πρὶς κυρτὰ αἰθε ὅτε μοῦτις πέ
 ζυρ ρεόλαθ ἔαρ η-αἰρ ἔ ἀρ ἔμα εἰς ἰν ἡρεαννῆαρ
 ζο Cill Ἱαῖν Μαῖτιῦ. Ἐγρ πέ ἰαηραῖτ ρά η-α ἔις
 πέιν το ὀεανῆν ἀμαῖ ἀρῖρ ἀγυρ ἀρῖρ εἰλε, ἀῖτ
 ἰ η-αἰνθεοῖν ἄ ὀά ὀῖθεαλλ ὀεῖν κοῖμαῖτ εἰς ἰν
 ὀιαῖνῆαρ ἔ το ρεόλαθ ἔαρ η-αἰρ ἀρῖρ ζαῖ τῖαῖτ
 ζο ὀτῖ ἀν Ἐαγλαῖρ ἄ βῖ κρεαῖτα αἰθε. ρά
 ὀειρεαθ ἔαῖνῖς ρεῖθ ἰρ καῖυζαθ ἀρ, ἐυαῖθ
 ἀν ὀυῖνε βοῖτ ἰρτεαῖ ἀρῖρ ῖ ραν Ἐἰλλ, ἔγρ πέ ἠα
 ρεῖθῶα ἔαρ η-αἰρ ὀ ἄρ Μαῖζθῖν Σιορ-εαθραῖ, ἀγυρ
 βῖ ὀε καῖυζαθ κροῖθε ἀρ ζυρ ἰνῆρ πέ το
 Ἐἰεῖρ Ἰῖρῶ ἀγυρῖτῖν ζυρ ζοῖρ πέ ὀ ἠ Μακρῶμαῖλ
 ὀεαννῖςθε κυρῶ ὀε ἠα ρεῖθῶαῖβ βα ἠὀ ἰυαῖ
 ἠτε, ἀῖτ ζο ἠβ εἰς ἰν ὀὀ ἰαθ το ἔαθαῖρτ ἔαρ
 η-αἰρ ὀε ὀαρῖρ ἠιορῶαλα. Ἐγρῶθ ὑρῖαῖν ἠὀρ
 το ρεῖν ἄρ Μαῖζθῖνε ὀεαννῖςθε ὀε ὀαρῖρ ἀν
 ἰοηζῆαθ ρο, ἀγυρ ἔγρῶθ ἠὀρ-ἠὀλαθ ἰρ ἠὀρῖζαθ
 ὀὀ ἠ ἠαῖτεαῖνῆαρ ἰρ ὀὀ ἠ Τῖὀκαῖρῆ βῖοῖν ἀζ
 ἄρ Μαῖζθῖν Σιορ-εαθραῖ το ρεακαῖαῖβ βοῖτα.
 Ἀν ὑρῖαῖν ἄ ἔγρῶαρ το ἠακρῶμαῖλ ἠαὀῖτα
 ἄρ Μαῖζθῖνε Σιορ-εαθραῖ ζο ἠυῖγε ρεο : ἄ
 κοῖμαῖρκε ρεαῖτα !

ἈΝ ΜΑΚΡΩΜΑΙΛ ΡΑ ΚΟΜΑΙΡΚΕ
 ὈΡΔΙΤΡΕΑΘ Ὁ Εἰρῖνῖν

Μαῖρ ἀὀυῖραθ, κυρεαθ Cεαλλ Ἱαῖν Μαῖτιῦ
 ἀγυρ Μακρῶμαῖλ ἠιορῶαῖλτεαῖ ἄρ Μαῖζθῖνε

After proceeding some distance he found himself in some strange way suddenly taken back to St. Matthew's Church. Again and again he tried to reach his own house, but in spite of all his efforts some mysterious power brought him back each time to the Church he had robbed. At last, struck with fear and sorrow, the poor fellow re-entered the Church, and restored the jewels to Our Lady of Perpetual Succour, and in the fervour of his repentance related to the Augustinian Fathers how he had robbed the Holy Picture of some of its most precious treasures, but had been miraculously forced to restore them. The shrine of Our Lady was greatly revered on account of this wonder, and the goodness and mercy of Our Lady of Perpetual Succour towards poor sinners greatly praised and magnified! Thus far as regards devotion to the holy Picture of Our Lady of Perpetual Succour, and now as regards its guardianship.

IRISH FRIARS GUARDIANS OF THE HOLY PICTURE

The guardianship of St. Matthew's Church and its miraculous Picture of Our Lady

Deannuigċte mar ċúram ar ċléir Ūirċ Ḍguirċín 'ran Róim̄ i mbliáðain Ḍ 1499. Ḍḡ ḡabáil ó'n mbliáðain rin aniar ḡo ceann céad ir trí ficéad bliáðan taḡam ḡo bliáðain Ḍ 1658 Ḍḡur ar nið i rċair Mācrām̄la ár Maiḡtine Síor-ĊabráĊ atá Ḍḡ boḡrað le bḡiḡ do ḡaeðeal-aið. 'San bliáðain reo, 1658, ðein an Seactmāð Ḍlarðar pára an céall Ḍḡur Ḍ Macram̄ail ró-luacm̄ar mar don leir an ḡCloċar do bain le Cill ḡain Mairiú do bḡonnað ar ċléir Ūirċ Ḍguirċín ó Éirinn, Ḍ ðibḡeað ó n-Ḍtalam̄ ðútcáir le Ḍligċtib ḡarḡa Pīanam̄la. Mar reo ir ead páinis Macram̄ail ḡleoiðte ár Maiḡtine Síor-ĊabráĊ do beic mar ċúram ar na bḡáitrib boċta ðeóraðta ar fán ó Éirinn : tá cion Ḍḡ clainn na hEaḡlaire i nḡac tīr ar an Mācrām̄ail rin inċiu ; Ḍḡur, ó ! naċ uirċe tá an cion Ḍḡainn uile i n-ár nÉirinn anḡra féin ! 'San leabhar do luadāð céana ðeir an Toblat ó M̄ilean .i. an taċair Pīara : " Ní ba ðiaðnaiḡe i mbliáðain Ḍ 1658 ḡus an Seactmāð Ḍlarðar Ceall Ḍḡur Cloċar ḡain Mairiú do ċléir Ūirċ Ḍguirċín ó Éirinn .i. luċt tairċil ó'n Rioḡact roin ðe ðearcaib ḡéirleanam̄na ðéine na n-eiricead ó ḡacraḡa.*

An fóiréisean Ḍḡur an cḡeacāð ðeineað fá fēir na bḡúiriteánaċ Ḍḡur fá Ċromaill

* Gerarchia Cardinalizia, Roma, 1703 (p. 525, sqq.).

was, as we have said, entrusted in the year 1499 to the Augustinian Fathers of Rome. Passing from that year over a period of nearly 160 years, we come to 1658, and to an event in the history of the Picture of Our Lady of Perpetual Succour truly palpitating with interest for Irish readers. In this year, 1658, Pope Alexander VII. bestowed the church and its priceless Picture, as well as the Convent attached to St. Matthew's, on the Irish Augustinian Fathers who were driven from their native land by ruthless Penal Laws. Thus the poor, exiled, homeless Irish friars became the guardians of the beloved Picture of Our Lady of Perpetual Succour, so dear to the children of the Church in every land to-day—and, oh ! how dear to all in our own dear Ireland ! Father Piazza, the Oblate of Milan, in the work already quoted, writes :—“ Later on in 1658 the Church and Convent (of St. Matthew) were given by Alexander VII. to the Irish Augustinian Fathers, wanderers from that Kingdom through the fierce persecutions of the English heretics.”*

The persecutions and confiscations of the Puritan Parliament and the infamous Cromwell cast out those poor Irish Friars,

máalluigṫe díbheadaṫ na bṫáitṫe boḱṫa ro ó Éirinn, aḡur bíodaṫ ar fáṫ ar fuio an doṫáin ; aḱṫ éus an Rómṫ díon doíḱ aḡur éuir ár Maiḡṫeán Síor-Éabrac céad míle fáilte rómpa i n-a láṫar beannuigṫe féin. Míle aḡur míle buidheacṫ le Dia ir leir an Máigṫoin Beannuigṫe Muire Δ Máṫar ir ár Máṫar SíorÉabrac-na, bí an lá le teacṫ fṫr 'nuair beaḱ deireacḱ le ḡepleamṫáin ir le luḱṫ ḡepleamṫána aḡur déanraḱ Éire buaḱṫáin beannaḱṫac Δ ḡéaḡa ir Δ eiríḱe do orcailṫ ar leacḱ aḡ cur céad míle fáilte roimṫ ár Maiḡṫoin Síor-Éabrac.

STÁIO NA HÉIREANN 'SAN SAOḠAL ÚO

Ré bṫónacḱ dá míuḱ i rṫar ár ṫíṫe do b'eaḱ an pé ḡo bṫuileam aḡ ṫaḡairṫ di 'nuair bí bṫáitṫe ó Éirinn ar a nḡlúnaiḱ timḱeall Macraṫla ár Maiḡṫime Beannuigṫe 'ran Rómṫ aḡ suíḱe ar ron Éireann. An bliadṫáin acṫa luaiḱṫe aḡáinn díreacḱ .i. 1658, eiraḱṫcaoilacḱ leaḱar nac fupar Δ faḡáil anoir leir an Δṫar Beadaṫ Talbot Δ bí ní ba díadṫaigṫe mar áirṫ-eaṫboḡ i mḱáile Δṫa Clacṫ .i. 1669-1680. Luadḱḱ an leaḱar ro leir an ḡcairṫineal páṫraig Ua Móráin, ḡo ṫṫaḡaiḱḱ Dia na bṫlaitear ronar ríonuirḱe ḱá anam ! aḡur mar aḱeir an Cairṫineal

wanderers on the face of the earth, but Rome gave them a shelter, and Our Lady of Perpetual Succour truly accorded them a *céad míle fáilte* at her own blessed feet. A thousand and a thousand thanks to God and to the Blessed Virgin Mary, His Mother and Our Mother of Perpetual Succour! The day was yet to come when, persecution having ceased and the persecutors no more, a victorious and grateful Ireland would open its arms and its heart in a *céad míle fáilte* to Our Lady of Perpetual Succour.

THE STATE OF IRELAND AT THAT TIME

The period of which we speak when those Irish friars knelt round Our Lady's Picture in Rome praying for Ireland, was indeed a woeful period in the history of our country. A rare work, entitled "The Politician's Catechism," published in the very year we have mentioned, 1658, by Father Peter Talbot, afterwards Archbishop of Dublin (1669-1680), and quoted by Cardinal Moran in one of his books, gives, as the Cardinal himself says, "precious details regarding the barbarous deeds of

πέμ ατά “ άμρεαή ανη ζυρ μόρ ιρ πιύ έ αρ να
 βεαρταιβ βαρβαρδα βορβα το πιυνεαο le παϊγ-
 τουηιβ να βρημητεάναε ” αν αιμρεαρ υο.
 λέαζταρ ι ζCαιβιτοιλ α Χ. : “ βιοο α ριαθναρε
 αρ α ριυβαλταιβ τιμceall βαιτε άτα Cλιαε μαρ
 α ραιβ να τοοιμε ειτε το ριολ Sacpnae αζυρ
 ζαν αον τεανζα τοά λαβαρητ αca αετ τεανζα
 άρρα Sacpan. Πιορ ράζαο ι η-α μβεαταιο αετ
 ριορ-βεαζάν τοοιμε ι βfine ζαλλ μαρ α ραιβ
 τοοιμε ζο λιονηαρ τριαε : cailleaο ιαο υιλε το
 βαρρ τειμε no claiomh μαρ ζο ραδαοαρ υιλε
 macánta ζαν éam αζυρ ζαν éinnio ζαεθεαλαε
 αζ βαιητ leo αετ cpeioeaim na ζCaitliceae.
 Αζυρ αμμ na βρηοταρτύναε αζ ζλυαιρεαετ ζο
 ραε Cille Mantáin μαρβυιζεαο ρεαρ ιρ
 υ ιρ ράιρτε ρόμπα ; βεαν υαραλ το βί αζ
 τόρμαε το cpoóaο ι αζ ρτυαιο τοραιοίτο, αζυρ
 αν Caitliceae βοετ το βί αζ τρεορμαο αν αιμμ,
 τοόρτουιζεαο τοό, μαρ τοιοζαιλ αρ α ραοταρ,
 ρέιθεαο ιρτεαε ι βρηορταλ, αζυρ leiρ ριη το
 λάμαεαο τρε η-α βéal é, cé náρ μαρβυιζεαο
 ομρεαο ιρ βρηοταρτύναε ’ραν τούταιζ ριη. le
 linn ζλυαιρεαετα ειτε ’ραν Cοντοαε éeαθνα θειη
 ceannpoρτ αιμμ τοάραο αιμμ MacDonzupa
 τοιμε υαραλ αορτα το μμυηητιρ Cómáin το
 λορcaο αζυρ é ι η-α βεαταιο cé ná ραιβ αιμμ
 λάμαετα αρ ιομceυρ ριαή αιζε : ρεαο, αζυρ το
 μαρβυιζεαοαρ ζαε αρ éáιηιζ τρεαρνα ορca ο

cruelty perpetrated by the Puritan soldiery ” in those days. In Chap. X. we read:—
 “ Witness their marches about Dublin where the inhabitants were all of English extraction, and spoke no other language, but the ancient Saxon. There were very few of that once populous country called Fingal left alive—all perished by fire and sword, being a most innocent people, and having nothing Irish-like in them but the Catholic religion. In the march of the Protestant army to the County of Wicklow, man, woman and child were killed ; a gentlewoman, who was with child, was hanged at the arch of a bridge, and the poor Catholic that guided the army, for reward of his service at parting being commanded to blow into a pistol, was shot therewith into the mouth, though there had been no murder committed on Protestants in that country. In another march into the same shire, one Master Comain, an aged gentleman, who never bore arms, was roasted alive by one Major Gines (Guinness): yea, they murdered all that came in their way from within two miles of Dublin.” And again further on we read :
 “ Seven or eight hundred women and children, ploughmen and labourers, were

βίοδαρ ι ηγεαρραετ δά μίλε ριζε δε Βαίλε Δάτα
 Cλιαε. Δζυρ λείζεαμ αρήρ ηίορ ρια αμαε: “Οόζαδ
 Δζυρ μαρβυίζεαδ ρεαετ νο οετ ζεεαδ βαν ιρ
 λεανδ ιρ ρεαρ εέαετα ιρ ρεαρ οιβρε ι ζκαίτεαμ λαε
 ι οταλαμ αν Ρίοζ .ι. ιαε δά ραιβ ι ηγεαρραετ
 ρεαετ μίλε ριζε δε Βαίλε Δάτα Cλιαε, άιτ ná
 δεαρναδ Ρροταρτύναιζ το μαρβαδ ná το
 ερεαεαδ ανη. Ρέ υαιρ α ζλυαιρεαδ αν τ-αρμ
 ιμτίζεαδ δαοιηε βοετα να τυαετα ρά’η αιτεανη
 μαρ α ηδειηεαδ ταοιριζ να βΡροταρτύναε
 ιαδ ο’ιοηηρμυίθε ιρ αν τ-αιτεανη το ευρ τρέ
 τειηε: ιαδ ρο το τειε ιρ το εάιηιζ ραορ ο’η
 υιδ ριη μαιρδ αν τ-αρμ ζαβάλα ιαδ. Ριαδάε α
 ευζαοίρ αιρ ρεο .ι. cleαρμυίθεαετ λε ρυιλ δαοιηε
 ιρ ζαν cιον αρ βιε ι η-α λειε. Βίοδ αν ροίρηίζεαν
 αλλιτα βυιλε ρεο αρ ρυυδαι δε ζηάε ηί αμáηη ι
 η-αιε Βαίλε Δάτα Cλιαε αετ ι ηζαε άρτο δε’η
 ρίοζαετ μαρ α ραιβ να Ρροταρτύναιζ Δζυρ ιρ
 ιομδα ρυαζρμαδ Δζυρ τυαρμρζαβάιλ δάρ εραοδ-
 ρεαοιηεαδ ι οτοραε να ιμβυαδάρη ηδιαδηαε ζο
 βρμυιλο λε λείζεαμ ανη.”

Μυηα ηδεαρνα αιρμ ερομαίη ιρ να βΡύρηιτεά-
 ναε “μηά ιρ λεανδαιθε, λυετ εέαετα ιρ λυετ
 οιβρε” το ρεαοιηεαδ ραορ ηί ηιρτε βειε δειηηη
 ηάρ ρεαοιηεαδαρ ραορ να Σαζαηρτ ná να Βρμáιτρε.
 Cυρμεανη Διηεδθεοεαν Τυαμα .ι. αν Οοετύρ
 Σεán υα λοιηζριζ ρίορ μαρ ρεο αρ αν ηέ εέαδηα:
 “Να δαοιηε βοετα, δειηη να ριαδμυίθε αλλιτα ρο

burned and murdered in a day in the King's Land (a tract within seven miles of Dublin), where neither murder nor pillage had been committed on the Protestants. Whensoever the army went abroad, the poor country people did betake themselves to the furze, where the Protestant officers did besiege them and set the furze on fire ; such as shunned and escaped that element were killed by the besieging army, and this they termed a *hunting*, sporting themselves with the blood of innocents. These barbarous and savage cruelties were ordinary, not only near Dublin, but in all other parts of the kingdom wherever the Protestants were, and may be read in divers remonstrances and relations published in the beginning of the late troubles."

If the Puritan and Cromwellian armies did not spare "the women and children, the ploughmen and labourers," we may feel sure they did not spare the Priests and Friars. Of the same period the Archdeacon of Tuam, Dr. John Lynch, writes :* "The poor victims were shot down like birds by

* Cambrensis Eversus, vol. III. p. 97. See "Persecutions of the Irish Catholics." By Card. Moran, pp. 33 sqq.

ΙΑΘ ΤΟ ΛΑΜΑΕΑΘ ΑΡ ΝΟΡ ΝΑ Ν-ΕΑΝ. Β'Ε ΑΝ
 ΡΟCΑΛ ΡΑΠΕ ΒΙ ΑΣ ΑΝ ΟΙΛΕ ΑΤ-ΡΛΥΑΣ ΤΑ ΖCΥΠΤΙΘΕ
 ΑΝΑΛΛ Ο ΣΑCΡΑΙΘ : ΣCΠΙΟΡ ΑΜΑΕ ΝΑ ΞΑΕΘΙΛ ΤΟΙΡ
 ΠΡΕΜΙ ΙΡ CΡΑΟΙΘ ; ΑΜΑΙΛ ΙΡ ΤΑ ΝΘΕΑΡΡΑΙΘΙΡ :
 ΒΑΙΝΙΜΙΡ ΝΑΙΡΙΥΝ ΝΑ ΝΞΑΕΘΕΑΛ ΤΕ ΤΑΛΑΜ ΝΑ
 ΜΒΕΘ ΑΡ ΡΑΘ ΑΣΥΡ ΝΑ ΒΙΟΘ ΔΟΝ CΥΜΙΝΕ ΡΕΑΡΤΑ
 ΑΡ Δ ΗΑΙΝΜ." "ΜΑΡ ΡΟΙΝ Δ ΒΙ ΑΝ ΡCΕΑΛ Ι
 ΝΕΙΡΙΝΝ ΛΕ ΛΙΝΝ ΕΡΟΜΑΙΛ," ΑΡΡΑ Η. Τ. ΒΑΙΤΕΙΡ-
 ΡΒΙΣ,* "ΜΟΡ-ΜΟΡ Ι ΖCΟΝΝΑΕΤΑΙΘ, ΑΙΤ ΖΟ ΝΘΕΑΡΝΑ
 ΑΝ ΤΙΟΡΑΝΑΕ ΡΥΙΛΤΕΑΕ ΡΟΙΝ CΑΡCΑΙΡ ΝΑΙΡΙΥΝΤΑ ΘΙ
 Ι ΖCΟΜΑΙΡ CΑΙΤΛΙCΕΑΕ ΝΑ ΡΙΟΞΑΕΤΑ. ΑΣ ΑΝ
 ΝΘΥΝ ΜΟΡ Β'ΕΙΣΙΝ ΤΟ ΒΡΑΙΤΡΥΘ CΕΑΡΤΑ ΨΗΡΘ
 ΑΣΥΡΤΙΝ ΤΕΙCΕΑΘ ΛΕ Ν-Α Ν-ΑΝΑΜ ΡΑ ΤΙΘΝΤΑΙΘ
 ΔΙCΕΑΝΤΑ Ι ΖCΥΑΡΑΙΘ ΝΑ ΖCΝΟC ΙΡ ΡΑ ΡΛΕΙΘΤΙΘ
 ΡΙΑΘΑΙΝΕ ΝΑ ΤΙΡΕ ; ΝΟ, ΜΑΡ ΑΤΟΥΒΑΙΡΤ ΡΟΛ
 ΝΑΟΜΕΤΑ, ΒΙ Δ ΤΤΑΙΡΤΕΑΛ ΑΡ ΡΑΡΑΕΑΙΘ ΑΡ ΡΛΕΙΘΤΙΘ
 ΑΡ ΡΥΑΤΑΙΡΥΘ ΙΡ ΑΡ ΟΑΙΜΥΘ ΤΑΛΜΑΝ. ΑΣΥΡ,"
 ΑΡ ΡΕΙΡΕΑΝ ΡΟΡ, "ΝΙΟΡ ΤΑΙΝΙΣ CΡΙΟΕ Δ ΒΡΙΑΝ ΛΕ
 ΗΕΑΣ ΕΡΟΜΑΙΛ Δ ΡΟΛΑΠΕΑΘ Ι ΛΑΤΑΙΡ CΥΠΤΕ
 ΑΝ ΘΡΕΙΤΙΜ ΣΙΟΡΥΙΘΕ ΑΝ ΤΡΙΟΜΑΘ ΛΑ ΤΕ ΜΙ
 ΡΕΙΛΕ ΜΙCΙΛ Ι ΜΒΛΙΑΘΑΙΝ Δ 1658." ΘΙ ΑΝ ΤΟΡΤΑΘ
 ΡΟΛΑ ΙΡ ΑΝ CΡΕΑΕΑΘ CΕΑΤΘΝΑ ΑΡ ΡΙΥΘΑΛ ΡΑ'Ν
 ΤΑΡΑ ΣΕΑΡΤΥΡ, ΡΑ ΛΙΑΜ ΘΡΟΔΑ ΡΑ'Ν ΜΒΑΙΝΡΙΟΞΑΙΝ
 ΑΝΝΑ, ΑΣΥΡ ΖΟ ΜΙΝΙC, ΜΙΝΙC Ο ΡΟΙΝ ΑΝΙΑΡ. ΔΕΤ
 CΟΜΑΘΟΝΤΑΡ ΝΑΕ ΜΙΡΤΕ ΡΡΕΙΡ ΤΟ CΥΡ ΑΝΝ Ε ΡΕΟ
 .Ι. ΑΝ ΘΛΙΘΑΙΝ ΖΟ ΡΑΙΘ ΝΑ ΤΘΘΡΑΙΘΤΕ CΡΑΙΘΤΕ ΑΡ
 Δ ΝΞΛΥΝΑΙΘ ΑΣ ΖΥΙΘΕ ΑΡ ΡΟΝ ΕΠΕΑΝΝ ΤΙΜCΕΑΛΙ.

* The Augustinians in Ireland. Dublin, 1856 (p. 239)

those savage sportsmen. The watchword amongst all the reinforcements sent over from England was—*Extirpate the Irish root and branch*; as if they would say: ‘Let us cut off the Irish nation from the land of the living, and let its name be remembered no more.’” “Such,” says W. T. Batersby,* “was the condition of Ireland in the days of Cromwell, especially of Connacht, which was converted by that sanguinary tyrant into a national prison for the Catholics of the kingdom. At Dunmore the persecuted brethren of the Order of St. Augustine had to fly for safety to those asylums that Nature had formed, to the caverns of the mountains and wild morasses of the country; or, to use the words of St. Paul, they wandered in deserts, in mountains, in dens, and in caves of the earth. Their sufferings,” he adds, “did not terminate with the death of Cromwell, who, on the 3rd of September, 1658, was summoned before the tribunal of the Eternal Judge.” The same scenes of blood and rapine were enacted under Charles II. and William of Orange and Queen Anne, and often in even later times; but we may take it as at least a noteworthy coincidence that the same year, 1658, in which the

Μακραῖλα ἄρ Μαϊστθινε Σιορ-Ἐαβραῖ ῥαν Ρόιμ,
 ἄν βλιαῖδαν ἔεαθνα .ι. 1658, το γλαοῖδᾶθ ἄρ
 Ἐρομαῖλ ἔυμ ἔύνταῖρ ἱρ ῥάζαῖθ Ἐἱρε ἱρ Σαρανα
 ῥαορ ὄ'ν οἰλλῖῖῖῖῖ ῥυλλτῖζ ῥιν.

ΔΙΗΜΝΕΑἸΑ ΝΑ ΠΘΕΘΡΑΙΘΕ ΣΟ ΔΣ ΣCΡἸΝ ΜῦΙΡΕ

Να Ὑραῖτῖρε ῥέανῖαῖα ῥο 1 ῥεῖν ῥο ῥαῖθ
 τοῖαῖ ἄα ἄρ ἄρ ῥεῖνε υἱε ΔΣ ταβαιῖτ ὑῖραῖμε
 ἱρ ῥῖαῖθᾶ το Μἄαῖραῖμαῖλ ἄρ Μαῖστθινε Σιορ-
 Ἐαβραῖ ῥᾶ ῖβεαῖθ ἔολαῖρ ἱε ῥάζαῖλ 1 η-α ῥταοῖθ
 ἱρ ῥεῖνῖν ῥο ῥεῖνῖῖῖῖῖ ῥῖῖῖ ἄν. ἄετ ἄῖαῖν
 Ὅννεαῖθ οἱῖῖῖῖῖῖῖ ἄρ ἱεῖτῖζ ῥεῖρ οῖαῖν
 Δῖνῖ ἔῖννε ἔῖλε ῥε να Ὑραῖτῖρεαῖαῖθ ῥο βῖ 1
 ῥCἸῖ ῤαῖν Μαῖτιῖ ὄ 1658 ῥο 1739 ῥ'αῖμῖῖῖῖῖῖῖῖ.
 ἄετ ἱρ ἔολ ῥῖνῖν ῥο ὕῖῖῖῖῖ 1 ηῖῖῖῖῖ να ὕῖῖῖῖῖῖῖ
 1 ὕῖῖῖῖῖ Ὅε, ῥο ὕῖῖῖῖῖ ῥῖῖῖῖῖῖῖ ῥῖῖῖῖῖῖ
 ἄ ῖῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖ ἄνοῖρ, ἄῖῖῖ ἄῖῖῖ ὀῖῖῖ ἄῖῖῖ
 ῥεῖῖῖ ἄα ἄρ ἄῖῖῖῖῖ ῖῖῖῖῖῖῖ ἄῖῖῖ ἱρ ῖῖῖῖ
 ὕῖῖῖῖῖ ῥῖῖῖῖῖῖῖ ῥᾶῖθ ῥῖῖῖῖῖῖῖ ἄ ῖῖῖῖῖῖῖῖ
 ἄῖῖῖ ἱαῖθ ἄρ ῥᾶῖν ἄν ῥῖῖῖῖῖῖῖ ἄῖ ῥῖῖῖῖῖῖ
 ὕῖῖῖῖῖ ῥεῖῖῖῖῖῖῖῖ να ὕῖῖῖῖῖῖῖῖῖ ἄῖ ῥοῖῖῖῖῖῖῖῖῖ
 ὀῖῖῖῖῖ. Ὅεῖῖῖῖ ῥῖῖῖῖ ῖῖῖῖ ῥο ῖῖῖῖῖῖῖῖῖ ἄν ῥῖῖῖῖ
 ῖῖῖ .ι. ὀῖῖῖῖῖῖῖῖ ἱρ ῖῖῖῖῖῖῖῖῖ ὕῖῖῖῖῖῖῖ ῥο
 ῖῖῖῖῖῖῖ ἄρ ῥοῖν να ηῖῖῖῖῖῖῖ 1 ὕῖῖῖῖῖ ῥο ηῖῖῖῖῖῖῖ
 Ὑαῖῖῖῖῖῖῖῖῖ να ὕῖῖῖῖῖῖῖῖ ῥῖῖῖῖῖῖ ἱρ ῥοῖῖῖῖῖῖ
 ὀῖῖῖῖῖ ὑἱε.

hunted exiles knelt round the Picture of Our Lady of Perpetual Succour in Rome, praying for Ireland, Cromwell was called to his account, and Ireland and England rid of that bloodthirsty tyrant.

THE NAMES OF THOSE EXILES AT MARY'S SHRINE

It would, indeed, be interesting to know something of those exiled, but happy Friars, who were the first of our race to venerate and love the Picture of Our Lady of Perpetual Succour. With the bare exception of the venerable Donogh we have failed to discover the names of any of the Friars who were at St. Matthew's from 1658 to 1739. But we know they are in the glory of heaven with God, gathered round their holy Mother now in joy and the possession of a heavenly home as of old they were gathered round her Picture, wanderers on the face of the earth in tears and the bitterness of exile. As they poured out their sighs and prayers for Eire then, so do they still, that the Queen of Heaven may succour and save all.

SCARAÍD NA BRÁITRE Ó ÉIRINN LE CILL
SAIN MAITIÚ

Caitlead an tioránac Ciomaill an bliadain céadna úd 1658; i gcionn dá bliadain eile táinig “An tAitcéannar,” aḡur cuipead an Dara Séarlur i gcoróin i Sacraib.

Nið nár b’iongnadó bí rúil aḡ muinntir na hÉireann go dtiocad feadbar ar a raogal i mbliadain a Ibbo o tárla Stíobaird mar níḡ arír. Bí dódar aḡ b’ráitrib Cille Sain Maitiú com mait leó, aḡur dá b’níḡ rin rcaradbar le n-a gcill ir le n-a gclochar ’ran Róim, aḡur o’filleadbar ar Éirinn i mbliadain a Ibbi mar a maib ruaimnear aḡ baint arír le cúrraib crieom na tíre do réir an Achar Biora. Címíó ó rtar na hÉireann sur gearr do máir an dódar ir sur b’réada é an ruaimnear má táinig an ruaimnear i n-aon cor go dtí n-ár dtír boct céarta.

Bí an Mácrámaíl Naomta fá cúram na mBráchar ó Éirinn. Tárla beárna i n-a gcúram ám ó Ibbi go 1739, act níor lán-beárna é mar raoilfirde i dtorac, óir ir go ceann dá ficead bliadain de’n mé reo do bí cómnuirde ar Dónnadó oirbírneac i gcill Sain Maitiú. Máir an duine diaða ro go bliadain a 1700, aḡur an

THE IRISH FRIARS LEAVE ST. MATTHEW'S

The tyrant Cromwell died in that same year, 1658, and two years later came the "Restoration," and Charles II. ascended the throne of England. With the restoration of the Stuart King, in 1660, the Irish people naturally hoped for better days. The Friars of St. Matthew's shared these hopes, and so they gave up their church and convent in Rome and returned to Ireland in 1661, where, according to Father Piazza, the religious affairs of the country had returned to greater calm. Irish history tells us how shortlived those hopes were, and how deceptive the calm, if, indeed, calm ever came, to our distracted and persecuted country.

This break from 1661 to 1739 (when an Irish Community was once more at St. Matthew's) in the guardianship of the Holy Picture by Irish Friars was not so complete as would at first sight appear, for it was during forty years of this very period that the venerable Donogh lived at St. Matthew's. Surviving till the year 1700 this holy man kept the bond of union between Ireland and the

baint do bÍ aḡ Éirinn leir an Macraṡail rin ir beaḡ nár coimeáṪ ré rlan é ó 1658 go 1739, an tan do'fill a éine arír cum an reirín do éoraint.

ṪONNĀĀṪ ḌON-NAOMĀ ÁR MAIḠṪṪINE SÍOR-ĀBṪRÁĀ

Ir do'n duine naomĀ ro ṪonnĀĀṪ tá an ḡlór aḡ dul toirc gur b' é an céaṪ duine de élanaiḅ rāṪraiz go raib urraim aige do Macraṡail ár MaiḡṪṪine Síor-ĀbṪraĀ, aḡur Ṫornuis an urraim reo an céaṪ lá leaḡ ré cor i ḡCill Sain Maiciú tá bheir ir do' céaṪ go leit bliáṪan ann anoir.

RugaṪ mo ṪonnĀĀṪ i nÉirinn timĀeall a 1620. An uair eiriḡ ré ruar ainreap Eoḡain RuaiṪ bÍ ré aḡ trioiṪ ar a rliḡe réin ar ron creioim ir tĀpe. Do'eiriḡ ré ar an arim, aḡur ḡab ré le Óro aḡuirĀin; áĀt níor b' fáṪa go mb'éirín do teiceáṪ ó ḡéirleanmáin buile Āromail. BÍ ré i n-a deóraiṪe ḡan ruaimnear ḡan áitreaḅ gur rroic ré an Róm i bpoĀair ṪalĀaiṪe eile de'n Óro. Bíonn fáilte ir áitreaḅ anhrúṪ roim ḡáĀ duine do' bfulaingear ar ron Crioirt, aḡur bíonn ríoiĀáin ir raohre aḡ duine ann i ḡcómair rreartail Dé. Fá'n am ro 1658, ir eaṪ tuḡaṪ do b'raicrĀ na nÉireann cloĀar ir ceall Sain Maiciú i Meapulana

Picture almost unbroken from 1658 to 1739, when his countrymen returned once more to guard the shrine.

DONOGH, OUR LADY OF PERPETUAL SUCCOUR'S
OWN SAINT

To this saintly man, Donogh, belongs the glorious privilege of being the first amongst the children of St. Patrick who have had a special devotion to the Picture of Our Lady of Perpetual Succour, and his devotion to the Picture began the day he set foot in St. Matthew's, now over 250 years ago!

Donogh was born in Ireland about the year 1620, and when grown up fought in the days of Owen Roe for the cause of Faith and Fatherland. Forsaking a military life, he entered the Augustinian Order, but had soon to fly before the fury of the Cromwellian persecution. A hunted and homeless exile, with other members of the Order he reached Rome, where every sufferer for Christ's dear sake finds a welcome and a home, and where God can be served in peace and freedom. It was at this time, 1658, that the Irish Friars were given the convent and church of St. Matthew in Merulana. "There in

Annúid i gcill Sain Maiciú go ceann dá ficead bliadan" arfa an tAcair Laintéir, "do éirí Donncað rasoal ró-naomta asur tuis ré deas-íompla glé uair dá réir. Trí lá saé reáctmáin, asur saé lá le linn Carraig ní bliarad ré áct arán asur uirce, asur pé an a bíod rasoí aise ó n-a gñáct-éleáctad, mar aon le mórán móí aimphe i gcaiteam na hoitóce, éairéad pé ar a glúnaib é as gúide i lácair Macraíla Mácaí Dé."

Da máit do b'eól go maib ré fíor-uimál ir go maib sráð aise do'n boóctame. Éinnid dá dtugtaíde dó ní coimeádað ré, asur ba lán-leór leir an t-éadaé ba luğa ir ba méara ar ragaíl. Ir minic iarrað ré mar éeas ar an bPáiar beasán aigíto do éairéam ar coinnlib ir ar blácaib i gcómair maigište na n-aitórac.

Mar deimniugað sur gñáct leir géillead innirtear dúinn go gcómairliğaéad an tUáctarán do a dóctain d'ite ar nóí daoine eile an uair éioð ré tñáitíte é ó éporcað ir o épredeanar uairéanta. Láirreac bonn asur san cuimneam ar a leátrceal do gábal, deimead ar fear naomta an bóirto do rógað asur cómairle an Uáctaráin do cup i ngníom, óir b'páda ó n-a cuimneam é sur b'ionann beit san loct asur toil duine féin do leanmáint no beit rtaílcead.

St. Matthew's," Father Lanteri tells us, "for forty years Donogh showed the shining example of a most holy life. Three days a week, and every day in Lent, he fasted on bread and water; and whatever time was free to him from his accustomed exercises as well as many hours of the night, he spent in prayer on his knees before the Picture of the Mother of God." *

His spirit of obedience and his love of poverty were well known. He retained nothing of what might be given to him, and was well content with the least and the worst in the way of clothing. He would often ask the Prior for permission to spend some money on candles and flowers for the decoration of the altars.

As a proof of his obedience it is related that sometimes seeing him worn out with fasting and abstinence, the Superior would direct him to do like others and eat enough. Immediately, and without attempting to give a word of excuse, the saintly man would

* There can be no possibility of doubt that this "Picture of the Mother of God" was the Picture of Our Lady of Perpetual Succour, any more than there can be a doubt as to what image of Mary is referred to when writers speak of Genassano, Lourdes, or the present S. Alfonso, Rome.

Δζυρ έ αιτε κορτα ι νδεμεαθ α ραοζαιλ
 β'είζιν το αρ α λαιζεαθ δε ερύρτα αράιν το
 έαιτεαμ ι ζκομάρι α έέαθρροιννε. Δετ βι ρέ
 αμυιζ αιρ ζο μβοζαθ ρέ αν ερύρτα ρο 'ραν
 ράιτε. Θεμεαθ ρέ ιρ έ αζ α έυρ έυμ α βέιλ :
 " μιλρεάν έ ρεο, οημεαν τομ' έαρηαλλ." Τριάτ
 τάρ ιαρηαθ αιρ εαθ ρά νθεαρη το οημεαθ ραν
 αιτρηζε το θέαναμ αουβαρητ : " ρεαεαέ μορ
 ιρ εαθ μέ, ζο θεμίν, όιρ ραοιλιμ ζο ζκοιριμ
 ρόρ ιμ' έλυαρηβ μειθλεαέ να ζεαορηαέ αζυρ
 ρερεάεαθ να ζεαρηε το ζοιθεαρ αζυρ μέ αμαέ
 ιμ' ραιζοιυιρ αζ θέαναμ ερεαέτα."

Σεαθ, μά τός ρέ λειρ μαοιν α έόμυρηαν,
 όιρ ιρ αρ έιζεαν ιρ ρέιθιρ " ζοιθ " το ζλαοθαέ
 αιρ, έυμ εοτυζαθ το ρολάεαρηε το'η αρμ
 τούεαρη α βι αζ τρηοιθ να τρηοθ αρ ροη έρηιθιμ
 ιρ Τηε, έιοεραθ λειρ α ράθ νάρι έός ρέ τά έοιλ
 αναμ τδονηαιθε ριαμ. Υαιρ τάρ ριορρηιζεαθ
 θε αρ μαιρηέ ρέ έιννε λε λινν εοζαιθ, αουβαρητ :
 " ταιρ λιομ νάρι ζορηειζεαρ τυινε ριαμ, όιρ το
 έαιεινη όρ α ζκοινη 'ραν αεη αρ εαζλα ζο ηζορηέ-
 έαινη έιννε." Ηι μοιθε ζο τταετνεαθ ρο μαρ
 οβαρη λε λυέτ εοζαιθ, δετ ιρ θεμίν ζυρ ηιορ-
 βαιλτεαέ αν ρμαέτ το βι αιρ ρέιν αζ αν τέ θεινεαθ
 έ ιρ ζο ραιβ θέρηε ρίορ-λαοιέ αιζε το νάμηθιβ
 α βι ζαν ριοε τρηαζα αεα ρέιν τ'έιννε.

Έέ ζυρ β'ρεαρ αν-ρημυιθε έ βι ρέ αν-
 έρημεαμαιλ, αζυρ να εεαρηα βα έαρηα τρ

kiss the table and carry out the Superior's orders, for he was far from thinking that perfection consisted in the ways of self-will or a stiff neck.

Worn out and decrepid in his old age, he had to take at least a crust of bread for breakfast, but he was known to have softened this crust in salty water. Putting it to his mouth he would say: "This is chocolate fit for my palate." Once, when asked why he did so much penance, he made answer: "I am indeed a great sinner, for in my ears I seem still to hear the bleating of the sheep and the crying of the hens I stole when out foraging as a soldier."

Well, if he took away his neighbour's property, for it could hardly be called "stealing" to take provisions for the national army fighting the battles of Faith and Fatherland, Donogh was able to say that he believed he never knowingly took away human life. Asked if he had slain anyone in war, he answered: "I think I never injured a person, for I used to fire in the air over their heads lest I should hurt anyone." This may not be very admirable from a military standpoint, but it certainly was a marvellous act of self-restraint and

μβαινεαὸ le διαῶαετ εἰσαὸ leip ἁ μείωτεαετ
 ζαν μian τῶ νουαὸ, ἰ ὅτρεὸ ζο νουβαipε
 διαῶαιpe ip peanmónuipε mór-élu .i. an τῶαιp
 τονται, ἰ n-α εἰοιβ λά: “ Ní púláip no τoipτεαὸ
 εὐλαp ὁ neam̄ ap an mθpῶταιp Donnéaὸ, ὅip na
 ppeaζapετα εἰς pε oipm cuipitῶ ionznaὸ épῶipε
 oipm.”

Ip copm̄ail ζup tuzaὸ an τaiipnζεpeαετ, leip,
 map buaiὸ ὀό. Τόζαὸ áμup nuαὸ ἰ ζCill Σain
 Μαιτιύ, αζup bί ὀion ἰ n-εapnaim̄ ap pór.
 Ουβαipε an peap naom̄ετα leip an bθpiai páp
 ὀ’púláip an ὀion το beic̄ ap an áμup ζan moill
 no ζο ὀtiocaὸ tuile millte báipεiζε, ip na
 pallaipε bί ζan éopaint ζο pcpiozaὸ pε peapτα
 iaὸ. Αζup ip é p̄ipinne an p̄éil ζup ap éiζεan
 bί ceann ap an áμup ζο ὀtáim̄is tuipim̄ mór
 báipεiζε αζup lean te ap peαὸ mí.

ὀ’é τοil ὀé, leip, naom̄εταετ ἁ ζiolla épῶib̄éiς
 το léipuzzaὸ le mórán cómapετα eile. Λά τῶ
 p̄aiḃ Donnéaὸ ὀ’n ζcloéap αζup ζan aon ὀion
 aipe εἰm̄is ciot̄ t̄iom̄ báipεiζε ap ζο hobann.
 ὀí an éoipεῶeαετ ζο laz mall aipe τoipε ἁ
 beic̄ aopετα, αζup ὀ’éiζim̄ ὀό lán-neapε na clazaip-
 nipe ὀ’púlaim̄is ἰ ὀtpeὸ ζup ὀóis̄ leat ζο mbeαὸ
 an peanouime p̄liuc̄ ὁ εἰοιβ̄ ταιοιβ̄. Ἀετ ip é
 ionznaὸ an p̄éil ná p̄aiḃ oipeαὸ ip μian p̄lice
 ap ἁ θpατ. “ Šeapuiζεap αζ an ὀp̄uinneois̄ αζ
 peiτεam̄ leip,” ap̄pa an θpiai .i. an τῶαιp

of heroic charity to foes who were themselves unpitying.

Though a man of great simplicity, he was endowed with remarkable intelligence, and the most abstruse difficulties in theology he unravelled with the greatest ease, so that a most renowned theologian and preacher, Father Tonti, said of him one day: "Fra Donato must have an infused knowledge, for the answers he has given me fill me with wonder."

Prophecy, too, seems to have been given to him. A new building had been erected at St. Matthew's and was still unroofed. The holy man told the Prior to order the house to be roofed immediately, or else a terrible downpour of rain would soon destroy the unprotected walls. As a matter of fact, the roofing was hardly finished when the great downfall of rain came, and lasted for a whole month.

By many other signs, too, did God wish to make manifest the sanctity of His pious servant. On a certain day a great shower of rain suddenly came on while Donogh was out of the convent and had no shelter. His steps being feeble and slow by reason of old age he had to suffer the full force of

Οἱρῖνι, λειρ ἀν Δάειρ Σεάν Βαίρτε Κοτὰ ρταρῖνιθε.
 “ Ἀσυρ με ἀς ραιρε ἀιρ ιρ ἔ ἀς θέαναν ὀμ
 ζο μᾶλλ ὅι τῖμας ἀν ὀμᾶιν ἀζαμ ὀό . Ἀν
 υαίρ ἔάνις ρέ ρα θεμεαῶ, ἀσυρ ρύιλ ἀζαμ ζο
 μβεαῶ ρέ βᾶιῶτε ζο εῖοιχεανν, ιρ λιὸμ βα
 ρό-ιὸνζηαῶ, ταρ εἰρ ὀὸμ λᾶν ὀὀ λεαζαῶ ἀιρ,
 ζαν οἱμεαῶ ιρ μιαν ταίρε, ρέιν, ἀρ ἄ εῖο
 ἔαῶαις.”

Θυβάρταρ ζυρ μὸλ ὀταρ ἔ ρέιν λᾶ ὀὀ ζῖολλα
 ὀέ. “ ὀίὸῶ ὀὀ ὀόκαρ ἰ νῶια ! ” ἀρρα ὀοννέαῶ ;
 ἀσυρ ρέαε ! ὀ’εἱρῖς ἀν τ-ὀταρ ἀρ ἄ λεαβαῶ
 λᾶίρμεαε ἀσυρ ἔ ρλᾶν ! ” ὀί ἀιμμ ἀν ρῖρ
 ναὸμῖτα ρὀ ἰ ν-ἀίρθε ζο ρόιρλεαῖαν ὀε βαρρῖ
 ναμβυαῶ ὀὀ ὀί ἀίγε ζο ρλῖρρμεαε, ἀσυρ βα μῖνι
 ρῖμονρῖαῖθε να Ρόμια ιρ Εαρβυις ιρ Ρῖεάλᾶιθε
 ιρ Καίρῖομειλ, ρέιν, ἀς τεαεῖτ ἀρ εῖαίρθε εῖιγε :
 ἔαζαῖοῖρ υἱε εῖμ ἰαῶ ρέιν ὀὀ μὸλαῶ ὀὀ’ν
 ὀῖράταρῖ ναὸμῖτα ρὀ ὀ εἰρῖνν.

Ρᾶ θεμεαῶ, ιρ ἔ ζο ηαἱβῖῶ ιρ να βλιαῶδαν-
 ταἱῶ ἀσυρ ρυβᾶιλειῶθε ιρ βυαῶα ζο ρλῖρρμεαε
 ἀίγε, ὀὀ ρεαρ ὀοννέαῶ λειρ ἀν ραὸζαλ ρὀ, εῖμ
 ζο ὀρᾶζαῶ ρέ ὀ ὀία να ζῖόιρθε τῖε λᾶμᾶἱῶ ἄ
 Ἰλᾶταρ ὀἱλρθε Σιορ-εἰδυραε τορᾶῶ ἄ ραὸζαἱλ
 ναὸμῖτα. Καίλλεαῶ ἰ μβλιαῶδᾶιν ἄ 1700* ἔ.

* Fr. Josephus Lanteri, O.S.A.—Postrema Sæcula
 sex Religionis Augustinianæ in quibus breviter recen-
 sentur illustriores viri Augustinenses, etc.—Romæ,
 1860, vol. III. p. 40 sqq. V. Donatus Hibernus.

the pelting rain, so that naturally one would expect to find the old man wet through and through. But, wonderful to relate, there was not even a trace of dampness on his cloak! "I stood at the window awaiting him," said the Father Prior Orsini to Father John Bapt. Cotta, the historian, "and watching him coming slowly towards me I was filled with pity for him. When he at length arrived and I thought I should find him soaked with rain, what was my amazement when I touched him—to find that his clothes were not even damp."

It was related that a sick person recommended himself one day to the servant of God. "Have confidence in God!" said Donogh, and behold, on the instant the sick man rose up well from his bed! So widespread, indeed, was the fame of this holy man's many virtues that he was often visited by Roman Princes, Bishops and Prelates, and even Cardinals, all coming to recommend themselves to this holy Irish Friar.

At last, ripe in years and rich in virtues and merits, Donogh departed this life to receive from God and through the hands of His beloved Mother of Perpetual Succour

Ὁ'έ αν θριάται ΟμηιϋνεαĆ Ὀοννέαḡ αν έέαḡ
 ουνε αν άρεαή δε ὄαλαίβ Ράθραιζ ιρ
 Ὀμίζθε ζο ραίβ υρηαιμ ρά λειτ άιζε το "Μα-
 ραήαιλ Ἰνάταρ Ὀέ" ι ζCιλλ Σαιν Ματιύ.
 Ὀαλαίθε οίλρε άρ Μαίζθινε Σιορ-έαβραĆ αν
 ρυιḡ αν τοήαιμ υιλε, άζυρ ελαнна ζαεḡεαλ
 μόρ-μόρ, βυḡ έόιρ τοίβ α έυρ μαρ ατ΄ευνγε
 αν Ὀία ζο ηḡέαηαḡ αν Εαζλαίρ ηαοήτα ζιolla
 οίλρ ρεο ηα ηεαζλαίρε το έανόηαḡ άζυρ ζο
 ηβρηονηραιḡε αιρ οηόραĆα ηα ηαλτόραĆ αήαιλ
 "Ἄον-ηαοή άρ Μαίζθινε Σιορ-έαβραĆ ρέηη."
 ὈεανηαĆτ Ὀέ άζυρ α Ἰνάταρ Ὀεανηαιζ΄ε αν
 ηα ὄαοιηίβ α έυρηεαρ αν οβαίρ ρεο μαρ έυρηαμ
 οητα ρέηη!

ΡΙΛΛΕΑḡ ἩΑ ΜΒΡΑĆΤΑΡ Ὁ ΕΪΡΙΗΗ ἌΡ ḲΟΛΛΑΪΣΤΕ ΖΑΕḡΕΑΛΑĆ ΣΑΗ ΜΑΤΙΥ

Ταζαμ ανοίρ ζο ριλλεαḡ ηα ηβριάταρ Ὁ
 έίρηηη ζο Ḳολλάιρτε Σαιν Ματιύ. ι ηβλιαḡαιμ
 α 1739 έυζ αν Ράρα .ι. Clemeητ II., Cιλλ Σαιν
 Ματιύ ι Μεαρηλαηα έαρ η-αιρ άήιρ το έυμανη
 ζαεḡεαλαĆ Ἰηηḡ άζυρητίν, άζυρ ὄεη ρέ εο-
 λάιρτε ὄε'η έλοĆαρ ι ζεόήαιρ μαε λείζιηη
 ηζαεḡεαλαĆ αν Ἰηηḡ αν λειτλιζ. Ἄη Τρηόηαḡ
 Σέαμυρ ρί το ηιολ ὄό ρο ὄο ὄέαηαή, άζυρ βί
 Σρηίβιηη ρά λειτ μαρ υζḡαηάρ λειρ .ι. "*Aspera
 Temporum Conditio.*" Ὁ'έ Σέαμυρ ρο ρί

the reward of his holy life. He died in the year 1700.*

The Ven. Donogh was the first of the Children of Patrick and Brigid who is recorded to have had a special devotion to "the Picture of the Mother of God" in St. Matthew's. The devout clients of Our Lady of Perpetual Succour all the world over, and the Irish race particularly, should fervently pray that this dear servant of hers may be canonized by the Holy Church and raised to the honours of the Altar as "Our Lady of Perpetual Succour's Own Saint." God and His Blessed Mother bless them who take the work in hand!

THE IRISH FRIARS RETURN TO ST. MATTHEW'S : IRISH COLLEGE THERE

We come now to the return of the Irish Friars to St. Matthew's. In 1739, at the instance of King James III., who was the rightful King of England, but having in the eyes of his countrymen the misfortune

* Fr. Josephus Lanteri, O.S.A.—*Postrema Saecula sex Religionis Augustinianae in quibus breviter recensentur illustriores viri Augustinenses, etc.*—Romae, 1860, vol. III. p. 40 sqq. V. Donatus Hibernus.

ἴλεαῖτάς Σάρανα ; ἀέτ βί δε μί-ἀὸ ἀιρ 1 ὅτται-
 im muinntiye Δ ἔιρε ἑο παιῖ πέ 1 n-Δ ἘαιτliceαῚ.
 Ὅα βηίξ ρim τυῖαὸ “Ἐιλιῖτεοιρ” μαρ λεαρ-
 amm ἀιρ ἀῖυρ τυῖαὸ Δ ἔορὸim ἀῖυρ Δ ρiόῖαέτ
 ὅο ἴροταρτύναῚ ὅ’η ηῖεαρμáim. ρά’η ἀm
 ρoim β’έ ἀη τὰῖαιρ Σάβιερ Ὑαίλειτi ὁ’Ὀ.Σ.Α.
 ἀη ἴρμαρ ἀῖυρ ρά’η ρερίῖῖim ὅο λυαῖαὸ ἴυαρ
 ὅο τοῖαὸ ἀη τὰῖαιρ Ἀῖυιρτίη Ὑα ηῖιῖim
 ὁ’Ὀ.Σ.Α. μαρ ἔοηῖαητὸim ὅο.

Ὅο ρέιρ Σειρίῖimne ρεο Cleimeint βί κύρρα ἀη
 λέιῖim 1 ἑColláirte Σαιη Μαιτιύ le beic ἀρ
 ρiυβαλ ἑο ceann oét mbliadhán .i. ὅα βλιαῖῖαιη
 ἀῖ ἑαῖáil ὅο ἴεαλλραμíναέτ ἀῖυρ ρέ βλιαῖῖῖα
 ἀῖ ἑαῖáil ὅο Ὑιαῖαέτ. 1 ἑαίῖεαíη na ὅτῖ
 mbliadhán ὅειμὸ βίῖεαρ le beic ἀῖ ἑαῖáil ὅο’η
 Σειμορτύη ηῖαoméa ἑο ceann uaiye éluiz ἑαῚ
 lá 1 ὅτῖεὸ ἑο mbeaῖ ῖαῖαιρτ ρυαρ oípeamínaῚ
 ἀρ ἀη ἑcléir ὅ Ἐίρim 1 ἑcómáir ἑαῚ ὅυαῖῖα ἴρ
 ὅιορρὸίρεαῖῖα ὅα mbeaῖ ἀῖ ρείῖεαíη leó 1 n-Δ
 ὅταλαm ὅύῖῖαιρ. Ὑ’έιῖim ὅο na macaib léiῖim
 ἀη leaῖαρ ὅο ῖαῖαιρτ ἑο βῖιιιῖoír ἀρ ἴmípeón na
 ηῖίpeann éom λυαῚ ἴρ βeaῖ ἔρiόῚ ἀρ Δ ἑcuro
 léiῖim, ἀῖυρ ní παιῖ ὅε cómáῚ ἀῖ éinne íaῖ
 ὅο ἴαορῖαὸ ὅ’η leaῖαρ ρoim ἀέτ ἀimám ἀη ἴάρα
 ρéim. Ἀη ὅαρα lá ὅε ἴῖάρτα 1739 ἀῖά μαρ
 ὅάῖα ἀρ ἀη Σειρίῖim. Ὅειρ Μορὸim* linn
 ἑυραῖβ é βί μαρ ἀimm ἀρ ἀη ἑcέαῖ ἴρμαρ ὅ

* “Dizionario,” vol. xii., p. 183.

of being a Catholic, was called a "Pretender," and his throne and kingdom given to a German Protestant—at the instance of this exiled monarch, Pope Clement XII., by a special Brief, "*Aspera Temporum Conditio*," made over St. Matthew's church in Merulana to the Irish Augustinians once more, and constituted the convent a college for the exclusive use of Irish students of the Order. At that time Father Xavier Valletti, O.S.A., was Prior, and by the above mentioned Brief, Father Augustine Higgins, O.S.A., of the Irish Province, was appointed his assistant.

According to the Brief of Clement XII., the curriculum of studies at St. Matthew's College was to extend to eight years—two of Philosophy, and six of Theology, during the last three years of which there was to be an hour's class every day in Sacred Scripture, so as to specially equip the Irish Missioners for the particular difficulties and controversies of their native land. The students were bound by oath to return to the Irish Mission on the completion of their studies, from which oath none, save the Pope, could dispense. The Brief is dated March 2, 1739. Moroni* tells us that the

Ἐπιπν 1 μβλιαῶαν Δ 1739 ἀν τὰταρ Τομάρ Βειρηλλ. Νί ηεὸλ ὀόμηρα εαῶ ε ἀν φαῖο Δ βί ἀν τὰταρ Τομάρ μαρ ῥῥιαρ 1 ὕColláirte Sain Ματιύ : ἀετ πέ ρεάλ ε βί πέ ταρ η-αιρ 1 ηἘπιπν φα ἔεανν ὀειε μβλιαῶαν ηο μαρ ροιν, ὀηι τὰ Δ αιημ ἀρ ὀάλταιβ ἀν Ἐμμαιη 1 Σράο Εοη 1 ηἸδαίε Ἄτα Ἐιατ ὀ 1755 ὕο 1775, ἀσυρ βί πέ 'η-α ῥῥιαρ 1 ηἸροίεεαῶ Ἄτα 1 1766. Ὀά πέη ρη βί Ceall Sain Ματιύ ιρ Δ Μαεραῖαιλ Ἰηιορ-βαιλτεαε φα ἔυηαη ὀίληρ ηα ηἸβράταρ ὀ Ἐπιπν ἀήρ ἀσυρ ὀ'φαν ἀηλαῖὀ εum ὕαρ ρεηιοραῶ ceall ἀσυρ colláirte le luēt ηαοῖμαίτρηε, ἀσυρ coḡta ηαροίλειη ἀρ ριυῶαλ. Cuiρρεαρ ρίορ 1 ὀτραε ἀρ ἡίλλεαῶ Ἐίλλε ἀρ Μαίσθῶηε Σίορ-εάλραε 'φαν αιηρηρ βυίλλε βυαιῶεαρτα ροη.

1 ὕεαιτεαῖη ηα ηἸειε μβλιαῶαν ἀρ ἐπί ρίεῖο ρεο ἀσυρ ραḡαιρτ ιρ ηιε λείḡηηη ιρ μαίεελέηηḡ ηα ηἘηηεανη ἀḡ εὀῖηηυῖὀε ιρ ἀḡ λείḡεαῖη ιρ ἀḡ ὕυῖὀε φα ὀεαηῖ-ρεάε ηα Σερίηε Ἰηιορβαι-τιḡε, βί ἀρ Μαίσθῶεαν Σίορ-εάλραε ἀḡ ταρραε εῖυῖε ḡαν ρεαοηαῶ ειοη ιρ υρρηαιη ηα ἡίλλε οηιῖηεαε ιρ ὀάλτα ὀίληρ. Μαρηαηḡοη ὀο ρεηῖḡ 1 1749 ἀσυρ Ἰεανῡῖτ ὀο ρεηῖḡ 1 1776 ἀσυρ υḡὀαιρ ὀά λειῖεῖο, ἀὀειρηὀ ὀ'αοη ḡυε ὕο ηἸεηηῖὀε οβαηρ ιοηḡαηταε ρὀρ ὀε βαρρ Μαεραῖαιλα ἀρ Μαίσθῶηε Ἰεανηυḡε .ι. “ ἀη ιοῖμαίḡ ῥίορ-ἡηιορβαιλτεαε.” Cuiρρεαη le η-α ὀτυαηηη ρο τηρτεαρ ρεαν-ἡῖράταρ ἀηηρα ὕο

name of the first Irish Prior in 1739 was Father Thomas Berrill. We do not know how long Father Berrill was Prior at St. Matthew's, but, at all events, about ten years later he was back in Ireland, for his name is amongst the members of the community in John Street, Dublin, from 1755 to 1775, and in 1766 he was Prior in Drogheda. From 1739, then, the Irish Friars were once more the faithful guardians of St. Matthew's church and its precious miraculous Picture, and so continued until the church and college were swept away by sacrilegious hands in the wars of Napoleon. The destruction of the Church of Our Lady of Perpetual Succour in those wild days of revolution and ruin will be related in due time.

In the course of those seventy years before the destruction, during which the Irish priests and students and novices lived and worked and studied and prayed in the very shadow of the miraculous Shrine, Our Lady of Perpetual Succour continued still to attract the love and devotion of thousands of pious pilgrims and clients. Writers like Marangoni who wrote in 1749, and Venuti, in 1776, declare with one voice that the

mbeirò móran le rãð i n-a taoib̃ ar ball .i. Ἀγυρτίν Ορρεϊτ. I zcionn na mbliad̃an b̃i ré aς ταςαρτ do'ñ tpean-aimp̃ir i zColláirte Sain Maiciú aςur aς maéctnam̃ ar an Scp̃in aςur ar oilētib̃ aςur rluaiςtib̃ de ðalcaib̃ ep̃aib̃teaáa ðá ðtaςað ann, aςur aðuðairt zo mimic: “ Ἄ, peað! b̃i árho-upp̃aim ar an M̃acraim̃ail rin rãðó i zCill Sain Maiciú, b̃ioð féile f̃ollam̃anta ar riubal zác bliad̃an mar onóir ði, aςur b̃i a hainm i n-árho de ðarr̃ miorb̃al. Era miracolosa!” I r ðeim̃in zup̃ mór i r fiú an teirtear fo ó b̃ealaib̃ an tpean-ðráct̃ar tuaáa ðá f̃ic̃io bliad̃an tar éir millte Cille Sain Maiciú.

Do rcp̃iob̃p̃aim̃ir le áct̃ar aςur le uað̃ar i litpeaáib̃ óir ainmneaáa na n-áit̃peaá i r na mac léiςinn i r na maic̃léipeaá ðo r̃ear i nðiaib̃ ar nðiaib̃ tim̃ceall Scp̃ine ár ΜαΪΘvine Σιορ-ἘαῪραἸ—r̃luaς f̃ior-uap̃al f̃ior-ðil̃ir de élañaib̃ mileaðta na f̃óðla cp̃uinñiςte tim̃ceall ar a R̃ioςain neim̃e aς ταðairt onópað ði, aς caim̃nt i r aς cant̃ain ð'f̃onn a molta, aς cor̃aint a Scp̃ine i r a M̃acraim̃la, aς zuiðe éuice i láct̃air r̃tuioéir f̃aða ðéim̃ ar fon eaz̃laire aςur anman, aςur aς tuilleam̃ z̃p̃áða i r buiðeaáir i r buan-éuim̃ne ó Ḙm̃tliceaáib̃ éipeann: tar mar ta ré tuillte, f̃éim̃, aς na rluaiςtib̃ ep̃óða ðo f̃uar̃ elú zo

Picture of Our Lady was still a wonder-worker, the "always miraculous image." To these we will add the testimony of a dear old Lay-brother, Augustine Orsetti, of whom much remains to be said later on, who in after years, recalling the old days at St. Matthew's and the memory of the Shrine and the pilgrimages and the multitudes of devout clients, often exclaimed: "Ah, yes! that Picture was formerly in great veneration in St. Matthew's, honoured every year by a solemn feast, and illustrious for miracles, *Era miracolosa!*" This is valuable testimony, indeed, from the lips of the old Lay-brother forty years after the destruction of St. Matthew's Church.

Gladly and proudly would we inscribe in letters of gold the names of those fathers and students and novices who in turn stood round the Shrine of Our Lady of Perpetual Succour—a noble brigade truly, faithful to the end, of Erin's soldier children round their heavenly Queen, honouring her, preaching and singing her praises, guarding her shrine and Picture, praying to her in the midst of long and laborious study for the Church and for souls, and earning the love and grateful

deó do ḡairce ḡaeṫeal ar na céadtaib
maḡaire ṫar lear.

AN TADṪAIR PÍLÍB UA CURRÁIN ÍS AN
TADṪAIR UILLIAM UA DUBḡAILL

RUGADṪ AN TADṪAIR PÍLÍB UA CURRÁIN I MBLIADṪAIN A 1747 I BPARÓIRTE BṪAILE ḡAIN ÍTE I ḡCONṪAE LOÉA ḡCARMAN. CUIPEADṪ IRTEADṪ 'RAN ÓRṪ É I N-A ÓIGE AḡUR DO ḡLACAṪ LEIR MAR ṪALTA I ḡCILL ḡAIN MAITÍÚ MAR AR TOḡADṪ É I N-A PṪRIAR ṪAR ÉIR DO ḡMÁṪ COIRPEACAN DO ḡLACAṪ AḡUR CRÍÓC DO ÉUR AR A ÉIRṪ FOḡLUMA. BÍ RÉ MAR UADṪARÁN AR AN ḡCOLLÁIRTE ḡO BLIADṪAIN A 1798 AÉT AÍMÁIN ṪAMALL ḡEARR ṪAR ÉAIT RÉ I NÉIRINN, AḡUR DO BAIN ACRUINN AḡUR ṪÚṪRAÉT AḡUR MAṪ FÓ LEIT LE N-A MAḡAIL. ÉUR NA FRANNCAIḡ Ṫ'FÍACÁIB ARI RCARMAIN LEIR AN RÓIM I ṪRPEÓ ḡUR FILL RÉ AR ÉIRINN I 1798 AḡUR BÍ BAINṪ ANRPOIN AIGE LE CUMANN AḡUIRTÍN I ROP MIC TRPEOIN. TOḡADṪ MAR PṪROIṪINPEADṪ AR PṪROIṪINRE NA NÉIREANN É I MBLIADṪAIN A 1807. AN BLIADṪAIN CÉADṪNA ÉUR RÉ COLLÁIRTE AR BUN I ROP MIC TRPEOIN I ḡCÓMAIR NA MAIC-ÉLÉIREADṪ: ṪAOINE IAD FO ḡO MB'ÉIGIN ṪÓIB EIRḡE AR A ḡCURṪ LÉIGINN AḡUR FILLADṪ ABṪAILE Ó'N RÓIM, Ó'N SPÁINN IR Ó'N BṪORTAINÉAL DE BARR AṪRUIḡṪE MÓIR AḡUR COḡṪA NA FRANNCE.

remembrance of Catholic Ireland even more than those heroic brigades who won immortal fame for Irish valour on a hundred foreign fields.

FATHER CRANE AND FATHER DOYLE

Father Philip Crane was born in the year 1747 in the parish of Ballynitty, in the County of Wexford. He entered the Order early, and was professed at St. Matthew's, where, after his ordination and the completion of his studies, he was appointed Prior. He continued to preside over the college, with the exception of one short interval that he was in Ireland, until 1798, and his government was one of great ability, zeal, and success. Compelled by the French to leave Rome, he returned to Ireland in 1798, and was attached to the Augustinian community at New Ross. He became Provincial of the Irish Province in 1807, and that same year opened a college at New Ross to receive the clerical students who, on account of the French Revolution and wars, were forced to interrupt their studies abroad and return from Rome and Spain and Portugal. Father Crane was the last

Ό'έ αν τΑταρι Ριλιβ Ηα Κυρριάν αν τΗαταριάν
 βα διαθναίγε τά παιβ ι γColláirte Sain
 Μαιτιύ 'ραν Ροίμ. Το μύιν πέ πέιν αν
 Διαθαέτ 'ραν colláirte beas ι Ρορ Μιε
 Τρεοιν; αζυρ βί Séamur Ηα Ουβζαίλλ .ι. αν
 J.K.L. οηθεαρε εαρβογ Cille Όαρα ιρ λειτλινν'
 ζο παιβ α αιημ ι η-άηηοε ní βα διαθναίγε, αρ
 να μακαίβ λείζιην βα ηό cáil αίγε ανηρύθ.
 Αζυρ αν Όηάταρ Séamur Ηα Ουβζαίλλ πέιν
 αζ φοζλιην Διαθαέτα το μύιν πέ βυιθεαν
 λοίγιε 'ραν αν έέαθνα, αζυρ ταρ έίρ τό
 ζηάθ κοίρηεααν τό ζλακαθ τό βί πέ αζ
 τεαζαρε να Διαθαέτα ζο ceann cúpla bliadhán
 no ζυρ τοζαθ μαρ ολλαμ έ ι γColláirte
 Έεαταρλοθ, ΙΔΙΖ, Ηί φαθα ηάηη αν Colláirte
 beas φο ταρ έίρ τι α ηολλαμ μόη-έλύ τό
 έαίλληαμáιητ: ηίοη πέαρ ρί áετ ζο βλιαθαιη α
 ΙΔΙΒ. Μόημόη, έάρλα αν τρíoέέαιη έαρ λεαρ
 αρίρ, αζυρ ní παιβ α θαε αρ να μακαίβ λείζιην
 ρίλληαθ αρ α γcolláirteib ι ζέείη.

Ρυζαθ αν τΑταρι Ηιλλιαμ Ηα Ουβζαίλλ ι
 ηβλιαθαιη α Ι760, ζαβ πέ λε Όηο Sain Αζυιρτίη,
 αζυρ βί πέ αζ φοζλιημ ι γColláirte Sain
 Μαιτιύ φα'η Αταρι Ριλιβ Ηα Κυρριάν. Ό'πίλλ
 πέ αρ έίρηην ι ηβλιαθαιη α '98 λε κοίρ αν Αταρ
 Ριλιβ, αζυρ έυζ πέ φαοταρ ζαν ηεαοηαθ ζο
 ceann έείηηη ηβλιαθαιη ιρ θαέαθ αρ φοη
 ρλάηυίζτε ανημáηη, αζ τεαζαρε, αζ ρρíoέεαρτ

Superior of St. Matthew's College in Rome. He taught Theology himself in his little college in New Ross, and one of his brilliant students was James Doyle, afterwards the illustrious J.K.L.—the Bishop of Kildare and Leighlin. While Brother James Doyle was himself studying Theology, he taught a class of Logic, and after his Ordination, lectured in Theology for a few years until his appointment as Professor at Carlow College in 1813. This little College did not long survive the loss of its distinguished Professor, and it ceased to exist in 1816. Besides, peace was established abroad, and the students were free to return to their colleges.

Father William Doyle, born in the County Wexford in 1760, entered the Order of St. Augustine and studied at St. Matthew's under the Very Rev. Philip Crane. He returned to Ireland in '98 with Father Crane, and for forty-four years laboured incessantly for the salvation of souls, instructing, preaching, and hearing confessions. While still at St. Matthew's he seems to have had charge of the novices. He died in 1842, after a Religious life of over fifty years, which he first consecrated to God

80 ÁR MAIĞŌEAN SÍOR-ĀĀBRĀC IS ÉIRE

ÍR AS ÉIRTEĀCŌT PAOIRŌEAN. CAILLEĀŌ 1 MBLIA-
ŌĀIN A 1842 É TAR ÉIR ŌŌ VEIT PĀ RIAĞĀIL ƷO
CEANN LEĀĀ-ĀĀĀŌ BLIAŌĀN ÍR BPEIR, ASUR A
BEĀĀ PĀ ĀOMAIRCE ŌĒ: ĀUIR PĒ PĀ ĀOMAIRCE
ŌĒ AR ŌŌŪÍR É PĀ ĀĀĒNEĀĀĀ ĀR MAIĞŌINE
SÍOR-ĀĀBRĀC.

RUĀĞĀIRT NA MĀRĀĀAR Ō ÉIRINN IS
MILLEĀŌ CILLE SĀIN MAITIŪ

ŌĒIN LUĀC BPOPTUIĞŌE AN ĀĀPUIĞŌE MŌIR
AN CUMANN ƷĀEŌĒĀĀĀ ŌO BÍ 1 ƷCILL SĀIN
MAITIŪ ŌO ŌÍBĀIT 1 1798.

CĒ NĀĀ MŌIRĒ 'NĀ ƷUR PĀLL BEĀĞĀN ŌE NA
BĀĀĀĀMĀŌ LĀĀĀĀĀĀ ĀR ĀILL SĀIN MAITIŪ, NÍ
MIRTE ŌŪINN A PĀŌ ƷUR ĀŌPNUIĞ PĒĀL PĀŌĀ
PÍOR-ŪRŌNĀĀ ŌO MĀCPĀĀĀIL ĀR MAIĞŌINE
SÍOR-ĀĀBRĀC LE BUĀŌĀĀIT BUILE ÍR LE MALĀIRTIU-
ĞĀŌ MŌIR NA ĀĀMPĀIRE PIN, PĒ 'N-A NŌĒĀPĀĀŌ
ŌĒĀPĀĀĀŌ ƷĀAN UIĀĀE NĀĀ MŌIR ÍR ŌO PĒĀP ƷO
CEANN TPÍ PĀĀĀŌ BLIAŌĀN ÍR BPEIR.

ŪÍ ƷPEIM AS ĀPĀM NA NĀĀĀŌ ĀR ĀĀĀĀR NA
BĀĀĀĀ; BÍ AN RÍ-PĀĀĀ. 1. PĀO VI. 1 N-A ŌĒŌPĀĀĀĒ
ĀR BĀUĀĀĀ ŪĀIR, ASUR BÍ COMĀĀĀĀ AN ĀĀPUIĞŌE
MŌIR ÍR AN ŌĀĀĀĀĀĀĀĀ 1 ƷCEĀNNĀP. ŪĀ ĀŌPĀĀIL
ƷO PĀĀŌ AN MĀC MĀLLĀĀĀĀN PĒIN AS BĀINT
PŌĀĀĀR ĀR BUĀŌĀĀĀIT ASUR ŌĀC NA ĀĀMPĀIRE PIN,
ASUR ŌO ĀUĞ PĒ PŌĞĀ PĀ'N UĀPĀĀM A ĀUĞĀĀĀĀĒ

at the feet of Our Lady of Perpetual Succour.*

IRISH PRIESTS DRIVEN OUT AND ST.
MATTHEW'S DESTROYED

The Republican Revolutionaries scattered the Irish community of St. Matthew's in 1798.

Though a few of the Friars may have returned almost immediately to St. Matthew's, still we may say with that period of violent agitations and great changes began for the Picture of Our Lady of Perpetual Succour a long, sad era of eclipse, a period of almost complete oblivion, lasting for more than sixty years.

A hostile army held the Papal city; the Pope-King, Pius VI., was in exile, soon to die, and the powers of revolution and

* Unfortunately we have not been able to discover much about the Fathers and students who passed through St. Matthew's at this period, not even the names of many. John Corban, born 1740, was a student in St. Matthew's in 1763, and, writing to Father Vaughan in John Street, Dublin, says:—"All our students and novices are well. All send their salutations, as does Father Miles, and Father Kelly is ready to answer any call that may be made upon him either by Mr. Lawson or Mrs. Edgeworth."—W. J. Battersby's "Augustinians in Ireland" (*passim*).

το Μάτταιρ βεαννιγίτε Ὁέ : ζο ceann tamail,
 ρόιμορ ! Ὁ'εἰμιζ λειρ ceann de an ρερίντιῖ
 υπραιμε βα ἠὸ Ὁά ραιῖ δαici το ἠιλλεαῖ. Ἀέτ,
 βεαῖ Ὁειρεαῖ ρόρ λειρ an οiῖῖε ράῖα, αζυρ
 ἔιοεραῖ λά αζυρ εἰρζεοῖαῖ ρερίν nuαῖ i n-onόiρ
 ἀρ Μαίζῖοιμε Σιορ-Ἐαβραῖ ἀρ luαιῖρε na ρεαν-
 ρερίνε αζυρ ράροῖαῖ ρέ ἀρ ἀiλνεαῖτ ἠαἰρε
 αζυρ υπραιμ α ραιῖ Ὁε ζiόιρτιῖ ann i n-αλλόῖ.

Le τεαῖτ na naοῖαῖ Ὁοιρε Ὁεαζ iρ i Ὁτοραῖ
 ρέ ρiο VII. Ὁi βεαζάν Ὁε'ἠ ρυαἰῖνnear 'ran
 Ρόιῖ ἀρiρ ; ἀέτ ἠi ραιῖ ann ἀέτ an calm
 ροἰῖ an ρτοἰρῖ ἠιλλτε. 1 mβliαῖῖain α 1808
 Ὁi an ceann υπραιῖ Μiολλαιρ i ζceannαρ αἰρῖ
 αζυρ το ζαῖ ρέ an Ρόιῖ Ὁε βαρῖ ὀρῖοἰγίτε ὀ
 ἠαρόiλεαν ; αζυρ ἠiορ Ὁ'ῖαῖα ζο ηῖοῖβαρῖαρ
 ζο ραιῖ ρερiορ i ηῖάν το Ἐiλλ Ἐαἠ Μαἰτιῖ i
 Σliζε ἠεαρυλana. Ὁi αlτόiρ Ὁέ αζυρ ρερίν
 ἠῖυἰρε 'ran τρliζε ἀρ Ἐannόἠαιῖ iρ ἀρ ζiέαρ
 lāἠαῖτα ἠαρόiλεἠ αζυρ ἠiορ Ὁ'ῖυλάiρ iαῖ το
 λεαζαῖ iρ το Ἐυρ ἀρ an τρliζε ! αζυρ iρ
 ἀἠlαιῖ το ρἠνεαῖ ! Ὁεἠ Ὁiα Ὁiλεῖῖοἠαῖταῖ
 iρ α ἠάῖταιρ Ὁiαῖα ζέiλλεαῖ ζο ἠuἠal το
 ἀέταιῖ na Ὁῖiορἠἠαῖ ρυαἠαῖ ρο ρά ἠαρ ζέi-
 λεαῖαρ ραῖῖ το ραἠail Ἐαρόiῖ iρ ρiολόiῖ iρ
 ρά ἠαρ λειζεann Ἐé i λάῖταιρ na ἠυαἠρε, iρ α
 Ἐiall ρéἠἠ αiζε λειρ, i n-ἀρ Ὁῖἠαῖῖἠυἠρε uile
 το Ἐαορἠaiῖ, το luῖτ cpeαῖτα ceall, luῖτ
 Ὁiβεαρῖτα ραζαρτ iρ luῖτ meallta ρiῖρ 'ran

impiety ruled supreme. Seeming to profit by such troubled and evil times, Satan aimed a blow at devotion to God's blessed Mother, and for a time, alas! succeeded in destroying one of her most revered sanctuaries. But the long night would yet pass by, and a day would come when to the name of Our Lady of Perpetual Succour a new shrine would rise out of the very ruins of the old and surpass in magnificence of ornament and worship all the ancient glories.

With the opening of the Nineteenth Century, and the early days of Pius VII., there was again a little calm in Rome, but it was only the calm before a devastating storm. In 1808, General Miollis, at the head of an army, took Rome by Napoleon's orders, and ere long it was rumoured that St. Matthew's Church in the Via Merulana was doomed to destruction. God's altar and Mary's shrine were in the way of Napoleon's cannons and batteries, and they must be levelled out of the way! So it was done! Almighty God and His divine Mother meekly bowed before the decrees of those puny tyrants, as they did of old before Herods and Pilates, and, as even in our own days, we see God, for His

ὕψαινε αἴθρ' ἦσαν ῥορταίνεαι ἃ ριζε ρέιν
 το βεῖτ ἀα ἰρ ἃ ἡ-ἐάετα ἡαοῖμαιτῖρε το ἐλεά-
 τᾶὸ ἡο ceann tamail ἡαν ὄιοῖαταρ. Ἀέτ,
 βίὸὸ ἡο ἡδεῖνταρ cealla ἰρ ρερίντε ἰρ cloéαιρ
 το ἐρεάετὸ ἰρ ἰαὸ το λεῖατὸ ἀρ ἰάρ ἀηροῖν
 ἡο ἰοῖατὸ το ὀέανᾶν ὄιοῖ ἃ ἡοῖμαῖρ ἡῖννε
 ἡᾶλλῖῖε; βίὸὸ ἡο ἡδεῖνταρ ὀαταῖδε Ὀέ
 το ἔαῖραε ἀρ ἃ ἡcloéαῖαῖβ ἡαοῖετα, το
 ἡᾶρλαὸ ἰρ το ἔὸρῖῖδεαέτ ἀρ ρῖῖτ ἡᾶ ῥῥᾶῖ-
 ceann le ὀαορcaῖρῖῖαῖ ἰρ το ἐῖρ ἐῖν βᾶῖρ,
 ρῖῖ ἀῖῖῖ; ἃ ἡ-ἃ ὄιαὸ ῥᾶν ἰρ ἡῖλε, ἡᾶρ
 ἀουῖαῖρτ ἡᾶέταρᾶν ἡὸρ Caῖῖῖῖῖῖῖ Saοῖ-
 ρτᾶῖτ Eαcaῖῖῖῖῖ .1. ἡᾶῖῖῖῖ Moῖeno, αἴθρ
 ρεῖαν ἀη τSaοῖρ ρᾶῖῖτε τῖε ἡ-ἃ ὕρᾶῖῖῖῖ : “ ἡῖ
 ἐάῖῖῖ Ὀῖα ἐοῖῖῖῖ ! ” ρεᾶῖῖῖῖῖ ἄῖῖῖῖ
 ἡῖρ ἡῖαν ἰεῖρ ἀη ἡῖῖῖῖῖῖῖῖ, ἰρ ἀουῖαῖρτ
 ἐοῖῖ ἡῖᾶτ ἰρ βῖ ἀῖῖῖ ἡῖῖῖῖῖῖῖῖ le ἡᾶε ρεῖῖῖῖῖ
 ὀᾶ ἡᾶῖβ ἡᾶέταῖῖῖ : “ Seᾶῖ, τᾶ ἡᾶε ἡῖὸ
 ἐῖῖῖῖῖῖῖ ἀῖῖῖ : ἡῖ'ῖ ἃ ἔῖῖῖῖῖῖ le ὀέανᾶν
 αἴθᾶῖῖῖ, ” ἰρ ἡᾶρ ρεὸ ἔῖῖ ἀη τᾶῖῖῖ Saῖν
 Cleῖῖῖῖῖ Ἀῖῖῖῖ ρῖῖῖῖῖ ἄῖῖ : “ ἡῖ ὀὸῖ
 ῖᾶῖῖῖῖ ἔ ! ” ἀρ ρεῖῖῖῖ ; “ ἀέτ ἡῖ'ῖ ἡᾶε ἡῖὸ
 ἐῖῖῖῖῖῖῖ. τᾶ ἀη ὕῖῖῖῖῖῖῖῖ le τεᾶέτ
 ρὸρ.”

Ὀεῖν ρῖο VII. ρὸῖῖῖῖ ἀρ ἐῖῖῖῖῖ ἔῖῖῖῖῖ
 ἡᾶ ἡῖῖῖῖῖ ὀ ἔῖῖῖῖ. ἔῖῖ ῖε ὀὸῖῖ τῖῖ ἰρ
 Cῖῖῖ Saῖν Eῖῖῖῖῖῖῖ ; αἴθρ ἰρ ἀῖῖ το ἐῖῖῖῖ
 ἀρ ῖᾶν ὀe ἔῖῖῖῖῖ Cῖῖῖ Saῖν Maῖῖῖῖ ἀη

own wise ends, allowing Freemasons, Church-robbers, priest-hunters and nun-baiters in France and Portugal to have their way, and their deeds of sacrilege to go for a time unpunished. Well, churches and shrines and convents may be plundered, then levelled or turned into immoral dancing saloons; the children of God dragged out of their sacred enclosures, insulted and hunted in the streets by the rabble, and even done to death, but after all, as the great Catholic President of the Republic of Ecuador, Garcia Moreno, said, when the Freemason's matchet knife pierced his breast: "God never dies!" It was thus St. Clement Hofbauer answered a certain persecuting official, who said when the required documents were signed: "All is now finished. We have nothing more to do." "Pardon me!" answered Father Hofbauer, "all is *not* finished. There yet remains the Judgment!"

Pius VII. came to the relief of the harassed community of Irish Friars and gave them the house and Church of St. Eusebius, and thither the remnant of St. Matthew's Community retired, when their old convent and church were closed and doomed to destruction. But the Picture of Our Lady of

ταν βα λέιν τοῖῶ ζο παιῶ ἰαῶαῶ ἰρ milleaῶ ἰ
 ἠῶάν τῶά ζcloῶαρ ἄρρα ἰρ τῶά ζcill φέιν. Ἀῶτ
 Macraimail ἄρ Μαἰστῶine Σιορ-ἘαῪραἸ ἰ ζCill
 Ṣain Μαἰτιῶ, ἄρ milleaῶ ἰ? ἠιορ milleaῶ :
 τυζαῶ φλάν ἰ! Mile buiῶeaῶar le Dia ἰρ le
 na Mátair beannuḡte! Ἀζυρ ἰαῶ ρο το
 ῆοραιν ἰρ το ῆυζ φλάν ἰ ἰ λάῶair buaiῶearῶa
 Ἀζυρ ῆρεῶῶa ἄρ mile beannaῶῶt opῶa φῶρ.
 Ἀζυρ ἄη τέ ζο ḡruil ἄρ mbuiῶeaῶar mῶr Ἀζ
 oul τῶῶ, τῶαρ linn ζυραῶ Ἐ ἄη τἈῶair Uilliam
 Ua Céaῶῶaḡ Ἐ, ραζair τῶαρ ῆuir Ἰρῶiḡinreῶ
 na hÉireann ἄη τῶḗῶ ḡῶ ḡῶreῶ ζο τῶῶ ἄη
 Rῶim ῆum beῶῶ ἰ ζceannaρ Cille Ṣain Μαἰτιῶ.
 ἠιορ ḡ'φείῶir leῶr ἄη Ḙall nḗ ἄη Colláirte
 το ῆοραιντ; ἄῶτ, μαρ Ἀῶeir Ḡaῶairḡaḡ, " ἄη
 ζḡῶ το ῆuireῶῶ μαρ ῆῶram ἄη το ῆῶimlῶion
 φέ ἰ λάῶair ῆonῶaḡarῶa Ἐ ζο φειῶmeamail."
 ἠἰ mῶiῶe ζυρ ḡ'eῶl τῶ'n ḡḡῶar ρoin Ἀ παιῶ
 ḡe'n φῶinne ἰ n-Ἀ ῆeirῶear. Saḡmail ἄρ
 Μαἰστῶine Σιορ-ἘαῪραἸ, ἄη φeῶῶ ba ḡῶ τῶά παιῶ
 ἰ ζCill Ṣain Μαἰτιῶ, τυζαῶ φλάν ἰ, Ἀζυρ ῆuireῶῶ
 ἰ τῶairce ἰ ἰ ζCloῶar Ṣain Ḙarḡeḡiura μαρ ἄρ
 φḗan na Ḡraῶῶre ῶ Ἐῶinn φeῶῶ τῶeirῶe.

Ἀḡ ḡACSAMAIL ḡAῶMῶA φḗ SCḗῶ

ḡἰ ἄη 1ḡ1, 18ῶῶ, leζaῶῶ lḗma ḡaῶmaἰῶῶre
 ἄρ Ḡiῶairce Ḙῶiῶrῶ, ζaḡaῶῶ ρio VII. ḡe ḡair

Perpetual Succour in St. Matthew's—was it destroyed? No, it was saved! A thousand thanks to God and His blessed Mother! A thousand blessings, too, on those who rescued and secured it in the midst of so much confusion and ruin. And he to whom our gratitude is especially due was, we believe, Father William Keating, who was sent just then to Rome by the Irish Provincial to take charge of St. Matthew's. He could not, indeed, save the Church or Collège from destruction, yet as Battersby says: "He fulfilled his trust with great risk, but with good effect." That writer did not know, perhaps, how much truth was in these words of his. The Picture of Our Lady of Perpetual Succour, St. Matthew's greatest treasure, was saved and placed in security at the convent of St. Eusebius, where the Irish Friars remained for some years.

THE HOLY PICTURE IN OBSCURITY

In July, 1809, sacrilegious hands were laid on the Vicar of Christ, and by Napoleon's cruel orders Pius VII. was arrested and carried into exile. Liberated in 1814, he returned to Rome amid the acclamations

ΔΙΑΝ-ΟΡΟΥΙΣΤΕ ΝΑΡΟΙΕΙΝ, ΑΣΥΡ ΤΥΣΑΘ Ι
 ΝΠΕΘΡΑΙΘΕΛΑΕΤ Ε. ΣΧΑΟΙΕΑΘ Ι ΜΒΛΙΑΘΑΙΝ Α
 Ι8Ι4 Ε, ΑΣΥΡ Θ'ΡΥΛ ΡΕ ΔΡ ΑΝ ΡΟΜΗ ΜΑΡ ΔΡ
 ΡΑΙΛΤΙΣ Α ΜΙΜΝΤΕΑΡ ΣΟ ΛΥΤΣΑΙΡΕΑΕ ΡΟΙΜΙΡ.
 ΙΑΘ ΡΟ Θ'ΡΥΛΑΙΝΣ ΔΡ Α ΝΟΡ ΡΕΙΝ ΔΡ ΡΟΝ ΑΝ
 ΕΙΡΤ ΝΙΟΡ ΘΕΑΡΜΗΑΘ ΡΕ ΙΑΘ, ΑΣΥΡ Ι ΜΒΛΙΑΘΑΙΝ
 Α Ι8Ι9 ΕΥΣ ΡΕ ΑΝ ΡΑΛΑΡ ΙΡ ΕΙΛ ΜΜΙΡΕ Ι
 ΒΡΟΡΤΑΡΜΙΛΑ ΤΟ ΕΜΑΝΝ ΣΑΕΘΕΑΛΑΕ ΕΙΛΕ ΣΑΙΝ
 ΕΑΡΑΕΒΙΥΡΑ. ΙΡ ΡΕΑΡ Θ'ΟΙΡ ΕΑΙΛ ΜΜΙΡΕ ΤΟ
 ΝΑ ΒΡΑΙΤΡΜΥ ΙΡ ΤΟ ΝΑ ΜΑΕΑΙΒ ΛΕΙΣΙΝΝ Ο ΡΡΟΙΘ-
 ΜΙΡΕ ΝΑ ΗΕΙΡΕΑΝΝ Α ΤΑΜΙΣ ΤΑΡ Ν-ΑΙΡ ΔΡΙΡ ΤΟ'Ν
 ΡΟΜΗ ΔΡ ΙΟΡΣ ΡΟΓΛΥΜΑ.

ΑΝ ΤΑΕΑΙΡ ΣΕΑΝ ΜΑΕ ΣΙΟΛΛΑ ΕΡΑΟΙΒΕ ΑΝ
 ΕΕΑΘ ΡΡΙΑΡ ΤΟ ΒΙ ΔΡ ΕΙΛ ΜΜΙΡΕ Ι ΒΡΟΡΤΑΡΜΙΛΑ.
 ΡΥΣΑΘ Ι ΣΧΑΛΑΙΝ Ε, ΑΣΥΡ ΘΕΑΡΒΡΑΤΑΙΡ Α Β'ΕΑΘ
 Ε ΤΟ ΕΑΜΟΝΝ ΟΙΡΥΙΘΝΕΑΕ ΜΑΕ ΣΙΟΛΛΑ ΕΡΑΟΙΒΕ
 ΑΝ ΡΕΑΡ ΒΑ ΒΥΝ ΛΕΙΡ Ν-Α ΒΡΑΙΤΡΜΥ ΕΡΙΟΡΤΑΜΙΛΑ.
 Θ'ΑΙΡΤΡΙΣΕΑΘ ΜΑΕΡΑΜΑΙΛ ΝΑΟΙΜΕΤΑ ΔΡ ΜΑΙΣ-
 ΤΟΙΕ ΣΙΟΡ-ΕΑΒΡΑΕ ΣΟ ΤΤΙ Ν-Α ΗΑΙΤΡΕΑΒ ΝΥΑΘ Ι
 ΣΕΙΛ ΜΜΙΡΕ ΙΕ ΕΜΑΝΝ ΣΑΕΘΕΑΛΑΕ ΝΑ ΡΟΜΑ,
 ΑΕΤ ΝΙΟΡ ΝΟΕΤΑΘ ΙΑΙΤΡΕΑΕ Ι ΣΕΟΜΑΙΡ ΥΡΡΑΙΜΕ
 ΑΝ ΡΟΒΥΙΛ Ι. ΕΥΙΡ ΝΑ ΒΡΑΙΤΡΕ Ι Ν-ΙΟΝΑΘ
 ΟΝΟΡΑΕ Ι ΟΡ ΕΙΟΝΝ ΝΑ ΗΑΙΤΟΡΑΕ Ι Ν-Α ΝΘΥΙΡΕΙΣ
 ΔΙΡΥΤΕ ΡΕΙΝ. ΑΕΤ, ΕΟΜ ΡΑΤΑ ΙΡ ΤΟ Β'ΕΟΙ ΤΟ'Ν
 ΡΑΟΣΑΙ ΑΜΥΙΣ ΝΙ ΡΑΙΒ Α ΤΥΙΛΛΕΑΘ ΜΑΡ ΣΕΑΙΛ
 ΔΡ ΑΝ ΜΑΕΡΑΜΑΙΛ

ΑΝΟΙΡ, ΒΙ ΑΝ ΜΑΕΡΑΜΑΙΛ ΡΑ ΡΕΑΤ ΑΣΥΡ ΑΣ
 ΤΥΛ ΝΙΟΡ ΤΟΙΜΙΡΕ ΡΑΟΙ. ΜΥΘ Ε ΡΕΟ ΤΟ ΕΥΙΡ

of his people. He had not forgotten those who like himself had suffered for Justice sake, and in 1819 he gave the Palace and Church of Santa Maria in Posterula to the Irish Community of St. Eusebius. Santa Maria was a more suitable place for the Fathers and those students of the Irish Province who had once more come to Rome to pursue their studies.

The first Prior of S. Maria in Posterula was Father John Rice, a native of Callan, and brother of the venerable Edmund Rice, Founder of the Institute of the Irish Christian Brothers. To its new home at S. Maria the Irish Community carried the holy Picture of Our Lady of Perpetual Succour, not yet, indeed, to be exposed for public veneration. The Fathers set it up in the place of honour over the altar in their own private oratory. But, as far as the world outside knew, the Picture was no more.

Now what added very considerably to the obscurity that began to hang deeper than ever round the Picture was this. In consequence of the many changes regularly taking place in the Community at Santa Maria, some Fathers and students coming and some going every year, it happened, as

níor domhne fós fá rcáċ í: Ūioċ āċruğāċ ār riubal coitċianta ār Āumann Ĝaeċealaċ Cille Muire. Ūioċ bŕáitŕe āğur mic léiğinn āiriċe āğ teāċċ ānn Ĝāċ bliāċāin āğur oirċeāċ eile āğ imċeāċċ. Ūā ūŕiğ ŕin, ċāŕla, leir ān āimŕir, Ĝur beāğ ūalta ūe'n Āumann, mā ūi ċar ūuine, āğur ā ŕior āiğe Ĝur ū'ionann ān Īlacŕamāil ūċ 'ŕan ūúŕċiğ ŕŕiobāŕoċeāċ āğur ān Īlacŕamāil ĩiorīāilteāċ Ĝo ŕaiī ā hainm i n-āŕūe trāċ, āğur ūŕŕaim ūi Ĝo ceann ā ūŕāċ i Sean-ċill Šain Maiciú i Meapulana ār ān Earcuilín.

Ruċ eile ūe, cuiŕeāċ ŕalla timċeall ān ūāill mar ā ŕaiī ān Āeall ir ān ŕċŕin i n-ā ŕeapam trāċ, āğur ār ān Ĝcuma ŕan ūeineāċ ūeapmāċ ŕiú ār ān lāċair mar ā ŕaiī Ceall Šain Maiciú. Mar ŕeo ir eāċ ŕcuābċar ūāinn ŕeān-ċŃmarċāiċe āğur ŕeān-ċumannāċċ i ūŕoċair na ŕeān-ūāoime Ĝo minic; ir mó Ĝo móŕ ā ċuiteann ŕo āmāċ āğur āċŕann ŕairŕing, āċruğāċ móŕ āğur coğāċ ār riubal, ní hé āmāin ān Ĝnāċ-āċruğāċ.

Šan āimŕar ū'ē mian ār Maiğūine beān-nuiğċe, leir, ā hionāċ Ĝŕāŕa ū'āċċur mar ār āċċuinğeāċ ir molaċċ ċeāna i Ĝo ceann na Ĝcian. Nār cinneāċ i n-āllŃċ Ĝurāb ānn ā ūeāċ ionāċ ā ĜlŃŕe 'ŕan āiċ ċeāċna ūiŕeāċ, ūoir ūairċeācāin Īluire MŃŕe āğur ūairċeācāin

years went by, that few, if indeed more than one member of the Community, knew that the Picture in their private oratory was the once famous and miraculous Picture so long venerated in old St. Matthew's in Merulana on the Esquiline.

Besides, the spot where the Church and the shrine once stood had been walled in, and so even the very site of St. Matthew's began to be forgotten. Thus the old landmarks and the dearest associations often happen to be swept away with the old generations, and much more is this the case when there is not only mere change, but social upheavals, revolution and wars.

Doubtless, too, it was Our Lady's own design to re-establish her throne of grace where she had already been for so many generations invoked and honoured. Had not the very place itself on the Esquiline, between the Basilicas of St. Mary Major and St. John Lateran, been revealed in ancient days as the place of her glory? To the old place she would yet return if it were only to crush Satan just on the spot where hell thought it had won a lasting triumph. There and there only would Our Lady of Perpetual Succour establish once more her

Eoin Látráin. Iŕ ar an áit rin o'fíll-
feadó rí fóp, bíod iŕ ná beadó uaithe áct Sátan
do bhuşadó fá coir cŕuinn o'íreadó ar an mball
mar ar fáoil iŕfeann şo maib buan-buaid
as iŕfeann féin. 'San áit rin, asur ann ar
leicliş, o'eanfadó ar MaiğƆƆEÁH SÍOR-ĊÁBƆRÁĊ A
hionadó şrára do bhuşadó arir. Ói o'eireadó
le Cill Šain Maiciú, áct labarfad a fallaidhe
ruaidte fóp. Óir tiocfad trác Oé féin asur
şluairfeadó Macraimail A Mácar amac ó'n
rcáct ro ar nóŕ eirşe na maidne " com şeal le
şealaidş com şlé le şréin," şan inŕe áct
milŕe iŕ trócairŕe i şcómairŕe a dalta iŕ í " com
uacábárac le arin i n-eaşar caċa " i n-aşaid
comáct n-iŕfŕinn.

Áct ŕamluiş do Oia náŕ mŕŕe bliadóanta
ŕada do ŕeáct fóp ŕul a mbéaradó na şlóirŕe
nuadó ar Mácráimail A Mácar ŕeannuişŕe.
Le linn na haimŕŕe beadó o'aoine o'irŕe as
tabairŕe airŕe do'n Mácráimail asur beadó ŕcéal
as an bŕobul uacá ŕúo an uair tiocfad an
lá.

AN BRÁĊAIR ORSAIT ASUS SEAN-ĊEALL ŠAIN MAICIÚ

Iŕ iomóda acŕuşadó asur malairŕiuşadó do
beir ar Ċumann Şaeoalac Aşuirŕin i ŕean-
Cill Šain Maiciú, áct le n-a linn uile do

throne of grace. St. Matthew's was no more, but its crumbling walls would speak yet. For God's own hour would come when from this obscurity the Image of His Mother would go forth "as the morning rising, fair as the moon, bright as the sun," all sweetness and mercy towards her children, but "terrible as an army set in array" against the powers of hell.

But it seemed good to God that long years should yet pass before the new glories should come to the Picture of His Blessed Mother. In the meantime there were faithful guardians of the Picture who would tell all when the day came.*

BROTHER ORSETTI OF OLD ST. MATTHEW'S

Through all the changes and transformations in the Irish Augustinian Community

* Our readers are sure to ask why the Holy Picture was put in the private Oratory and not in the public Church at S. Maria? Apart from the designs of God's Providence and the will of Our Lady herself to have her shrine between the Church of St. Mary Major and that of St. John Lateran, there was this special reason: that church of S. Maria in Posterula had already a celebrated Picture of the Madonna, Madre di Grazia, the Mother of Grace, which is now in the Irish National Church of St. Patrick, Rome. This miraculous picture was in the public church and, needless to say, could not be replaced by any other.

μαιρ τουνε .i. αν οιλ-βράταιρ τυατα το λυαθάο
 έεανα .i. Δσυιρτίη Ορραιτ α μαιρ ζο βλιαθαιη
 α 1853. Καλλεαθ ανηροη ε ασυρ ε ρε βλιαθνα
 ιρ έειτρε ρίετο ο'δοιρ. Δσυρ ε αν-ός ζαθ ρε
 ιρτεαε ι ζCloόαρ Σαιη Ματιύ, έυζ α μοίθε
 μιαζαλτα ανη, ασυρ βί ι η-α θάλτα θε'η Έυμανη
 ροηη ζυρ οίβρεαθ ι ηθειρεαθ ηα ηOότμαθ
 Δοιρε θεάζ ιαθ. Όι α ρεαρ αιζε θε ζαε
 ανθραιο ιρ αναεαρ οάρ βειρ αρ ηα Όρράιτμθ ο
 έιρηνη ασυρ το έόμηνυζ ρε ι η-α βροέαιρ ρα
 θειρεαθ ι ζCιλλ Μυιρε ι βPορταρυλα. Ηί
 ζάβαθ α ράθ ζυρ μινιε αν θεαζ-βράταιρ ρεο
 αζ μαέτνημ αρ αν τρεαν-αιμρην ιρ αρ ζαε ρεαν-
 αιμρε μαρ α μβίοθ Μαεραμαιλ έεανηρα
 Μάεαρ ηα Σιορ-έαδβραε ρά οηόιρ αζ μυινητιρ
 ηα Ρόμηα. Pόιμιορ! Όι ρί ρό ρεάε ανοιρ,
 ασυρ ζαν εόλαρ υιρτε αέτ αζ αν ηβεαζάν.
 Δέτ βί θε έιοη αιζε ριύθ ρέηη αρ αν Μάεραμαιλ
 Ηαομητα ηάρ λειζ ρε μαιη αρ α ραθαρε ι, ασυρ
 β'δοιβιηη λειρ βειε αζ ευρ ρίορ αρ α ζλοίρτέ:β
 άηρα το ο'δοιμθ ειλε.

ΑΗ ΒΡΑΤΑΙΡ ΟΡΣΑΙΤ ΙΣ ΜΙΕΑΛ ΜΑΡΧΗ

Όι τουνε άιρτε ασυρ ιρ ευρμαιλ ζυρ έυζ ρε
 αιρε ρό λειτ το έαιηητ αν Όρράεαρ Ορραιτ ι
 οταοιθ ηα Μάεραμια, ασυρ β'ε βί 'ραν τουνε
 ρηη Ρόμηαναε όζ οάραθ αιηη Μιέεάλ Μαρχη

of old St. Matthew's there remained one, the dear old Lay brother, Augustine Orsetti, who survived till 1853 when he passed away at the advanced age of eighty-six.

When still very young he entered the Convent of St. Matthew, made his religious vows there and was a member of that Community until the expulsion at the end of the Eighteenth Century. He shared in all the trials and hardships of the Irish Friars and with them settled at last at S. Maria in Posterula. Needless to say, this good Brother's thoughts went often back to the old days and the old scenes when his beloved Picture of the Mother of Perpetual Succour was in such honour amongst the people of Rome. Alas! it was now in obscurity, known only to a few. But loving the Holy Picture as he did he never lost sight of it, and delighted to speak to others of its ancient glories.

BROTHER ORSETTI AND MICHAEL MARCHI

There was one who seems to have paid particular attention to Brother Orsetti's words about the Picture, and that was a youthful Roman named Michael Marchi who

το βίοθ ἄς φρεαρταλ αν διρρινν Ναομήτα ι
 ἔCιλλ Μυρε. Νί ηεαθ ἀμήν ἑο νδεηεαθ πέ
 αν ταιρρεανν το φρεαρταλ ι η-εαγλαηρ αν
 ῥοβυιλ μήρη ἀετ ὀεηεαθ ἀηλαθ ἑο μινιϋ
 'ραν ὀύρητῆḡ ῥήιοβάρθεαε εομή μαιε, ἄσυρ
 μήρη-μήρη ἄς αν ἀιτῶρη εέαθνα μαρ α ραιθ αν
 Ἰλαραμήαιλ Ναομήτα : ηηηρηεανν πέ πέηη ὀύηηη
 ἑυρη ὀιαν-μήαιε το ευḡ πέ ρά ηδεαρη ι ἑο
 μινιϋ. Ἰρ μινιϋ, λειρ, το ευαλαθ πέ ὀ'η
 ηθρηάεαιρ Ορηραιε ἑο ὀτυḡταιθε ἄρη-υρηαιη
 ἀρ ραθ ὀ'η Ἰλαραμήαιλ τηάε ι ἑαν-εἰλλ ἑαιη
 Μαηηιύ ἀρ αν εαρηεηλῆη ἄσυρ ἑο ηβίοθ πέηη
 ῥολαμήαντα ι η-οηῶρη ὀι ἑαε βηιαθαιη.

ηηηρηεανν Μαρηηι ἑο ἑυρηεαθ αν ρεαν-
 ὀρηάεαιρ ὀιλ ι η-α λυḡε αιρ πέηη, ἀμήαι Ἰρ ὀά
 ηβεαθ εῶλαρ ὀ ηεαή αιḡε ἀρ α ραιθ λε τηηηη
 ἀμαε, αν ρεεαλ τάρθεαε ἑυρη ὀ'ηοηανν αν
 Ἰλαραμήαιλ ρηη 'ραν ὀύρητῆḡ ἄσυρ αν Ἰλαραμήαιλ
 το βῆ ι ὀτορηε ι ἑCιλλ ἑαιη Μαηηιύ. “ βίοθ
 α ῥιορ ἄσαε, α Ἰηῆιλ, ἑυρηαθ ε Μαḡθεαν ἑηη
 ἑαιη Μαηηιύ ἀτάρηαιρ 'ραν ὀύρητῆḡ. Ἰά ὀεη
 ὀεαρημάθ αιρ! . . . ἑαν ἀηρηαρ, Ἰρ ι! ἑαν
 ἀηρηαρ! αν ὀτυḡεανν τη, α Ἰηῆιλ ὀιλ. Ὄ,
 βα Ἰηορηῶαιηεαε ι! . . .” ἑεο ι αν εαιηηε,
 ἀρηη Μαρηηι, το βίοθ ἀρ ρηυθαλ ἄς αν ηθρηάεαιρ
 Ορηραιε ἄσυρ μήρηηη εηη ὀά ῥαμήαιλ.

Ἰρ εορηῆαιλ ἑυρη ηομηθα εομηῥάθ ὀά λειεῆη
 ρεο το εάρηα ηορη αν ὀρηάεαιρ ἀορηα ἄσυρ

used to serve Holy Mass at S. Maria. He served Mass not only in the public church but often in the private oratory as well, and at the very altar on which the Holy Picture was, of which as he himself tells us he often took particular notice.

He had often heard from Brother Orsetti how the Picture was once held in the highest veneration in the old Church of St. Matthew on the Esquiline and honoured every year with a solemn festival.

Marchi tells us that the good old Brother, knowing as it were by a heavenly inspiration what was yet to happen, would impress upon him the important fact that that Picture in the oratory was the identical Picture that was originally at St. Matthew's. "Know, Michele mio, that the Madonna of St. Matthew's is that which stands above in the oratory. Do not forget it! . . . Undoubtedly! Undoubtedly! Do you understand, my dear Michael? Oh, it was miraculous! . . ." Thus, says Marchi, used Brother Orsetti to speak and much more to the same effect.*

* *Attestatio P. Mich: Marchi, C.SS.R. 1865 (Vide-Beata Virgo Maria de Perpetuo Succursu, Romae, 1876. App. n. iv.).*

Marchi óg, móir-móir i mbliadain a 1850 agus i mbliadain a 1851. Bí an Uprátaire go donaíde dall fá'n am roin. Tá bliadain i n-a diaid fan .i. i mbliadain a 1853, cailleadó é agus gan a beic d'adúar doibhneir aige Macraíuil na Maiğtine d'feicrint noctta i gcómair uirraime an pobuil mar do bíodó; acé bí de fáram aigne aige sup fáğ fé i n-a diaid d'aoine do tadbarrad aipe máit' ói.

I mbliadain a 1855 gábh cara óg Orraite .i. Miceál Marchi mar maccléiread le Cumann an Fuarcaltóra Ró-naomta: bíodar go díreac tar éir mainirtir do cup ar bun dá nÓrto i Slige Mearpulana ar an Earcuilín.

CEALL IS MAINISTIR ŠAIN ALFONSA AR AN EASCUILÍN

Alfonra Naomta, Dunaidé Cumainn an Fuarcaltóra Ró-naomta, cailleadó i mbliadain a 1787 é as Nocara (Pasani) i n-aice Nuad-čatrac Iodála, agus ip annroin do bí cómnuidé ar an Uactarán Coitčean cum sup tuğ pio IX. mar órduğad uaidó i mbliadain a 1854 a beic i n-a cómnuidé fearra 'ran Róim. Ceannuigeadó Uruğ Čararta ar an Earcuilín de bairr oimig an Ačar Oirbithniğ Dubğlar (1819-1898) agus tótaró Ceall ip



CHAPEL AND SHRINE OF OUR LADY OF PERPETUAL SUCCOUR,
ST. ALPHONSUS' CHURCH, LIMERICK.



St. Alphonsus, Doctor of the Church.

It seems many such conversations took place between the aged Brother and the young Marchi, particularly in 1850 and 1851. The Brother was then feeble and blind. Two years later, in 1853, he died, without indeed the joy of seeing his beloved Madonna exposed for public veneration as of old, but satisfied that he had left behind him faithful trustees.

In 1855 Orsetti's young friend, Michael Marchi, entered the Novitiate of the Redemptorists who had just established a House of the Congregation in the Via Merulana on the Esquiline.

ST. ALPHONSUS' CHURCH AND MONASTERY ON THE ESQUILINE

St. Alphonsus, the Founder of the Congregation of the Most Holy Redeemer, died in 1787 at Nocera (Pagani), near Naples, and there the Superior General lived until Pius IX., in 1854, commanded that he should live in Rome. Through the great generosity of the venerable Father Douglas (1819-1898), the Villa Caserta on the Esquiline was purchased, and upon its extensive grounds were built the Church

Μαινιρτιρ Σαιν Αλφονσα αρ α ραιτσε ραιρριγ
 ραν αζυρ α η-αζαιθ αρ Σιζε Μεαυλινα.
 Ο'ε αν ταταιρ Ρό-υρμαμαδ Μιοκλάρ Μαυρον
 (+1893) αν εεαθ Δταιρ Κοιτσεανν το θειν
 κομννυθε ανη; αζυρ βι αν τ-ιαρμαθτοιρ ος
 Μιχεάλ Μαρχι αρ να μακκλειρεαδαιθ βα
 τуйρce το εος ρε ιρτεαδ 'ραν τις νυαθ: τυς
 Μιχεάλ α μοιθε, αζυρ ζλαc ρε ζηαθ κοιρρεαcαν
 ι οτρατ.

Αη ραιτσε το βι ας ζαβαιλ λε Θρυς Δαρριτα
 βι ρε αν-μορ. Οι εειρre αcμα θεαζ ταλμαν
 ανη; αζυρ ζαν αημαρ β'οιρεαηναδ ιρ βα
 λυαδμαρ αν ceανναδ ε αρ ζαδ ριζε. Νι βα
 θιαθηαζε, αη, εος μαζλιυζεθιοιρθε νυαθα να
 Ρομα ευθα ρειη υρμθρ αν εαρταιτ ρεο ευ
 ρηαιθεαηνα νυαθα το λεζαθ αμαδ μαρ
 ηαιρε αρ αν Εαρκυλιν. ι οτεαηητα βειτ αν-
 οιρεαηηναδ το'η ζηο βι ceαρτα ι ζcομαρ να
 ραιτσε ιρ ιοηθα cumαηηαδτ ιρ cuiηηe θαιη
 λειρ αν ηαιηιρτιρ αζυρ λειρ αν ζcομυρραηαδτ
 αζυρ ρυηη ηορ ιοηθα ας θαλαιθ αν ρυαρ-
 calτορμα Ρο-ηαοηητα.

Αη εεαθ Θεατα Σαιν Αλφονσα θαρ cραοθ-
 ρεαοιλεαθ ηιαη, cloθβυαιλεαθ ι ηηλιαθαιη α
 1802 ε ας Θρυς Δαρριτα λε ζλεαρ ρηιοβαιθεαδ
 cloθα θαρ θαιη λε ρεαν-ρeαλθυιθε να ηαιτε
 .1. ρηοιηριαρ Cαεταηe. ι ζcυηηe αηηηe
 θε'η αιτ βι San Ζυλιανο μαρ αρ ευρ αν

and Monastery of St. Alphonsus, opening on to the Via Merulana. The first Father General to reside there was Most Rev. Fr. Nicholas Mauron (+1893), and one of the first novices he received into the new house was the postulant, young Michael Marchi, who in due course was professed and ordained priest.

The grounds attached to the Villa Caserta were very large, about fourteen acres in extent, and, of course, in every way a most desirable and valuable purchase. Later, however, most of this property was taken away by the new rulers of Rome to embellish the Esquiline with new streets. Besides being a property most suitable for the purpose intended, the house and locality held associations very dear to Redemptorists.

The first published Life of St. Alphonsus was printed in 1802 at the Villa Caserta, in the private printing press of a former owner, Francis Caetani. At one corner of the property was San Giuliano, where, in 1783, Father de Paula made the first Redemptorist Foundation in Rome, and where, in the following year, St. Clement Hofbauer was received as a

τὰταίρ τε βάλᾳ ἀν ἑῶν ἰονᾶν τὰ παιῦ ἄς
 Cumann an Fuarcaltóra 'ran Róm, i mbliadain
 a 1783, mar ar tógad' irtead, an bliadain i
 n-a óiad' rin, Sain Cleimeint Arbaer mar
 maicléiread' de'n Cumann, ἄςυρ mar ar
 ḡlacad' leir mar noiβίρεad' i mbliadain a 1785.

ΔΙΜΣΙḠṪΕΑR ΙΑRSMΑΙṪΕ ἌRSA

Ἦα μὸ 'νά γο πέιν το βί ἀνν. Ταοῦ ἰρτιḡ
 τε τέοραιν ἀν τεαρμοιnn νυαῖο' ρεο βί ball
 mar ar fear ḡο ceann τρι' ἑῶν bliad' an ear-
 ταιν ḡlórma' ar Maiḡtoine Síor-ἑabrac!
 Ceall Sain Maiciú' το ἕαιν le Cumann Ἀςυιρτίν
 ἰρ το leḡad' le muinntir na Fhainnce ruar le
 leac'-ἑῶν bliad' an ποιμἰρ rin βί a hiarrmaid'ε
 le ρεic'rin i mbun an ḡáirtoin ríor. Deim-
 niḡeac' ḡan ḡó cac a βί ἰρ na hiarrmaid'β γο.
 Μόρ-μὸρ' deim Δι'ρεaca an Fuarcaltóra amac
 ḡο παιῦ ἀνν Sean-éille Sain Maiciú' i n-áirte
 τράc' τε ἕαρρ Macraíla' mioβdaictiḡe de'n
 Maiḡtoin Ḳeannuḡc'e. Scéal nuac' ḡoíb' το
 b'eaḡ' é ρεο, mar ḡυρ ḡaoine ιαρac'τα 'ran
 Róm' ιac' πέιν. " Ἀςυρ," mar adubairc Saḡaric
 ac' leir an ḡcuo eile, " ní heól' túinn' anoir
 ca β'puit an Mlacraíal' mioβdaict'εac' rin.
 Τά ρί imc'ḡc'e ar maḡaric an pobuil le b'p'ir ἰρ
 leac'-ἑῶν bliad' an, ἄςυρ ḡο deim'inn πέιν ní

novice of the Congregation and professed in 1785.

IMPORTANT DISCOVERIES

But more even than this. The newly-acquired property enclosed the very spot where had stood for 300 years the glorious sanctuary of Our Lady of Perpetual Succour ! At the end of the garden were still to be seen some ruins of the Augustinian Church of St. Matthew levelled by the French nearly fifty years before. These ruins were verified beyond a doubt. The Redemptorist Fathers discovered, moreover, what was news for them who were strangers in Rome, that old St. Matthew's was famous for a miraculous Picture of the Blessed Virgin. "But," as one of the Fathers went on to explain to the others, "we do not know now where that miraculous Picture is. It has disappeared from public view for over fifty years, and, indeed, it may have been itself destroyed with the Church."

Father Michael Marchi was one of the Redemptorist Fathers who were listening to these words. The whole story told him by the dear old Lay-brother, Orsetti, about

mōide 'nā ɣur milleað ī mar don leir an ɣCill."

Ūī an tAđair Miceál Marchi ar na hAđir-eađaið de Ćumann an ƒuarcaltóra do bí aɣ éirteađt leir an ɣcainnt reo. Ćuimniɣ ƒé láirteađ ar an ƒéal t'innir an ƒean-Ūráđair tuata Orrait tó ƒice bliaðan ƒoim ƒé, aɣur t'innir an tAđair Miceál ƒém ar an láđair ƒin do'n Ćumann a bí cƒuimniɣte timceall air aɣ Ūruɣ Ćarapta aɣur ionɣnað ĉƒoide orĉa uile, an méið a ĉualaið ƒé aɣur é i n-a buađaill beaɣ aɣ Cill Múire i bhOrtarpula ó'n mŪráđair Orrait. T'innir ƒé tó ɣo ƒaið an Maceƒamail an tƒáđ ƒan ƒém 'ƒan tóirĉiɣ ƒríobáiteađ, ɣur ƒaorað ī an tan milleað Ceall Sain Maitiú le muinntir na ƒraince aɣur ɣo ƒaið ƒi mar ĉúram ƒiam ó ƒoin ar na hAđir-eađaið tóirĉe ó Ēirinn do bain le Cumann Aɣuirĉin. Teiɣ-ƒéala ƒo ɣan ɣó do ĉuir lúĉɣair an lá ƒan ar Ćumann Sain Alƒonra, aɣur do ɣađađar uile a mbuideađar le Dia ir le na Máđair Ūeannuiɣte toirĉe an Maceƒamail do beit ƒlán ƒór.

Tuizƒear ɣan móill ɣur ar Ađir-eađaið an ƒuarcaltóra do beað an lúĉɣair ĉƒoide tá bƒeicidóir Maceƒamail ár Maiɣtōine Sior-ĉabŪrac̄ ar cƒoáð i ɣCill nuaið Sain Alƒonra do tóɣað mar ađéarƒá le cloĉaið ƒcairĉe

the Madonna of St. Matthew's, came back fresh to his memory after twenty years, and there and then Father Marchi related to the wondering Community at the Villa Caserta all that Brother Orsetti had told him when he was a little fellow at Santa Maria in Posterula, how the Picture was there yet in the private oratory, saved from destruction when St. Matthew's was destroyed by the French, and ever since guarded faithfully by the Irish Augustinian Fathers. This was truly good tidings of great joy that day in the Community of St. Alphonsus', and all thanked God and His Blessed Mother that the Picture was still safe.

It will be readily understood, of course, how the Redemptorist Fathers would rejoice to see the Picture of Our Lady of Perpetual Succour placed in their new Church of St. Alphonsus, that had, as it were, been built up from the scattered stones of Mary's ancient sanctuary. But what claim had they on the Picture? None. They did not as yet know even the title of the Picture, nor were they, of course, aware that Our Lady had ever made known her will that her Picture should be exposed for veneration in a

εαρδοιμή άρρα Μυιρε. Δέτ εαδ έ αν εεαρτ α βί
 αεα ρύθ έυμ να Μαεραμήλα? Μί παιδ ριοε.
 Μίορ β'εόλ τοίβ ρόρ ριύ τεροιλ να Μαεραμήλα,
 αεγυρ νίορ β'εόλ τοίβ δέτ αν οίρεαθ εγυρ
 έυιρ άρ Μαίεθεαν Θεαννυίετε ι εεέιλ τράε
 εγυρ μίαν λέι εο ηδέανραθε α Μαεραμάιλ
 το ηοέταθ ι εεόμαιρ υρραίμε ι εείλλ
 έίεγιν τοιρ έίλλ Μυιρε Μόιρε αεγυρ Είλλ Εοιη
 Λατραίη.

Μί παιδ α ρίορ ραν αε αν Δέαιρ Μιδεάλ
 Μαρχει ρέιν, όιρ ιρ εορμάιλ ηά παιδ ό'η
 ηθραέαιρ Ορραίτ δέτ α βυαλαθ ιρτεαέ ι η-αιεηε
 Μαρχει εγυρ β'ιοναηη αν Μαρραμάιλ όρ ειοηη
 να ηαλτόραέ 'ραν τοίρηείε ρηίοβάιρεαέ ι
 εείλλ Μυιρε ι βρφορταηυλα αεγυρ αν Μαρραμάιλ
 το βί τράε ρό άρθ-οηόιρ αεγυρ μόρ-έάιλ ι
 εείλλ Σαη Μαίτιύ. Ο'ράε αν θραέαιρ ηαοήτα
 αν έυιρ είλε άρ ραθ ρό Όια. Εο τοί ραν,
 μαρ ροιη, ηίορ λέιρ ο'Διέρεαέαιδ αν ρυαρκα-
 τόρα αοη έεαρτ αε α εείλλ ρέιη ι Μεαηυλαηα
 έυμ να Μαεραμήλα ηά ράε άρ βιέ λε η-α βειέ
 άρ αν Εαρκυίλιν ι η-αοη έορ. Ουθ εεαρρ εο
 ηδέανραθε αν υίλε ηιθ το λέιηυεαθ άη.

ΛΕΙΡΙΣΤΕΑΡ ΤΕΘΝΟΥΣΑΘ ΤΕ

Έάηλα τιηέαλλ να ηαιηηιρε ρεο εο παιδ
 αν ταέαιρ ρροηηριαρ Ολοιρι θε Ε. Ι. αε ρεαν-
 μόιρεαέτ ρεαλ 'ραν εεαρρ ι τοαοίβ ελοίρηε να

church between St. Mary Major's and St. John Lateran's.

Father Marchi himself did not know that, for it seems to have been Brother Orsetti's one sole object to impress upon Marchi the fact that the Picture over the altar in the private oratory in S. Maria in Posterula was the identical Picture that used to be in so much honour and renown in St. Matthew's. The holy Brother left all the rest to God. So far, then, there was no special reason as far as the Redemptorists were aware why their church in Merulana should have any claim to the Picture or why it should be on the Esquiline at all. Soon, however, all would be made clear.

GOD'S WILL IS MADE KNOWN

It happened about this time that Father Francis Blosi, S.J., was preaching a course of sermons in the Gesù, on the Glories of the Blessed Virgin. On Saturday, Feb. 7, 1863, the subject of his discourse was the Ancient and Miraculous Picture of Our Lady of Perpetual Succour. Father Blosi took his account of the history of the Picture from a discourse on Our Lady of

Μαίστοινε βεαννυίστε. Δία Σαταίρη αν ρεάτ-
 μάθ λά θε μί να ρέιτε βριζοε β'έ βί μαρ
 αθόβαν καιντε αίγε Μακραμίαι ΜιορβαιτεαΪ
 Άρρα να Μαίστοινε Σιορ-έδυραΪ. Ιρ εαθ βί
 μαρ βυη λε ρταιρ να Μακραμίαι ας αν Δταιρ
 ρροινριαρ όραιο θάρ τυς ραζαρτ ειλε θε
 Cumann Íora υαιθ 'ραν έιλλ έεαθνα έεαθ
 αςυρ οέτ μβλιαθνα ιρ θά ρίετθ ροιμιαρ ριν .ι.
 αν τΔταιρ Καροικι. Ίυαθάθ αν όραιο ριν
 ανηρο έεανα. Αν τράτ λαβαιρ αν τΔταιρ
 Καροικι βί αν Μακραμίαι ρά έλύ ζο ρόιρλεατθ
 ι θτρεθ ζο η-αθμυιζτιθε ζο ραιθ ρί αρ Μακ-
 ραμίαιθ μιορβαιτεαΪα να Ρόμια. Ι μβλιαθαιη
 Δ 1715 το έάρια ρο, αςυρ ηί ραθταρ αέτ θίρεαΪ
 ταιρ έιρ αν έρε το λεαζαθ ανυαρ αρ αν μβειρτ
 θαττα θίλρε ρεο θε'η Μαιστοιη Σιορ-έδυραΪ .ι.
 αν Καηθοιηελ Ηειρλι αςυρ αν θραΪταιρ Οιρβιθ-
 νεαΪ Θοννέαθ ό Έιρηνη : ό βί ζραθ αεα
 θί ανηρο ηίορ ρεαρμθαιη θόιθ ι βρυρ.
 “ Αν Μαίστοεάν Σιορ-βεαννυίστε ” αν βεαν-
 νυζαθ βί ας αν Ρόμθ υιλε θί αν υαιρ υθ.
 Ανοιρ, ρόιμιορ ! ι μβλιαθαιη Δ 1863, ηίορ
 β'ρυλάιρ το'η Δταιρ ρροινριαρ θλοιρ βειτ
 ας εαοιηεαθ ι η-ιουαθ βειτ λυτζάιρεαΪ. Μι-
 λεαθ Ceall Sain Maiciú Δ βραθ ροιμιαρ ριν ιρ
 κά θόιέιζε ρέεαλ 'νά ζο ηθεαρναθ αμλαιθ
 λειρ αν Μακραμίαι Δ βί ζο ζλόρμθαρ τράτ.
 Λε λην να ρεανμθνα θυθαιρτ αν τΔταιρ

Perpetual Succour, preached in the same church, 148 years before, by another Jesuit, Father Carocci, to which we have already referred. In the days when Father Carocci spoke, it was widely renowned as one of the most miraculous in Rome. That was in 1715, and the grave had only then closed over those two great clients of Our Lady of Perpetual Succour, Cardinal Nerli and the Venerable Donogh, the Irish Friar, who as they loved her in life were not separated from her in death. All Rome saluted her then as "the ever-miraculous Madonna." Now, alas! in 1863, Father Blosi had to lament rather than rejoice. St. Matthew's Church had been long since destroyed, and, perhaps, the once glorious Picture had suffered the same fate. In the course of his sermon, Father Blosi related how, in the beginning, Our Lady herself had revealed that it was her will that her Picture should be set up for veneration in some church between St. Mary Major's and St. John Lateran's, and had, indeed, been there for 300 years until her sanctuary was destroyed by the sacrilegious hands of the French invaders.

Would to Heaven, Father Blosi said,

Ἐπισημίας Ὀλοῖρι ζυρ εὐῖρ ἀν Ἰμαῖσθεαν πέιν
 1 ζσεῖλλ 1 ὄτοραε ζυρ ἡνιαν λέι Ἀ Μακραμαῖλ
 ὄο βεῖτ ἀρ εῖροεαὸ 1 ζσὸμῖαιρ ὑρραῖμε 1 ζσεῖλλ
 εἰζῖν ἰοῖρ Ἐῖλλ Ἰμῖρπε Ἰόῖρπε Ἀζυρ Ἐῖλλ Ἐοῖν
 Λατρῖαι, Ἀζυρ ζο ραῖθ ρί ἀνν ζο ὀεῖνῖν ζο
 Ἐεῖνν τρῖ Ἐεῖθ ὀβῖαῖθ ἀν εὐμ ζυρ ἡῖλλεαὸ Ἀ
 ἡεῖρῖαιρ ἡε ἡῖμῖαιρ ἡεοῖμῖαιρπε ἡε ἡεῖαῖλταῖθε
 ὄ'ν ὀῖρῖαιρ.

Ὀ'ῖρῖαιρ ὀε ὀεοῖν ἡε ὀῖρῖαιρ, ἀρρα ἀν
 ταῖταιρ Ἐπισημίας Ὀλοῖρι, ζο ἡεαὸ ὀῖνῖ
 εἰζῖν Ἀζ εἰρτεαῖτ ἡοῖν Ἀζυρ Ἀ ρῖορ Ἀῖζε Ἐ
 ὀρῖλ ἀν Ἰμακραμαῖλ, Ἀζυρ ζο 'νεόραὸ ρέ
 Ἐαὸ ἡρ ἡῖαν Ἰμάτῖαρ Ὀέ 1 ἡ-Ἀ ταοῖθ 1 ὄτρεὸ ζο
 ἡοῖτῖαιρ ἀρῖρ ἡε ἡεῖαῖθ ὑρραῖμε 1 ζσεῖλλ ὀε
 Ἐεῖλλῖαιρ ἡε ρεῖν-ἄῖτε ἰοῖρ ἀν Ἐαρκεῖλῖν ἡρ ἀν
 Ἐεοῖαν. Ἐ ὀρῖορ ὀῖνῖν? Ὀ'ῖρῖαιρ ζυρ
 ὀο'ν ζῖλῖν ρεο ὀο Ἐεραὸ ἡαρ ζῖοῖρ Ἰμα-
 κραμαῖλ ἀρ Ἰμαῖσθῖνε Σῖορ-Ἐδβραε ὀ'ἀῖμρῖαὸ,
 Ἀζυρ ἡἄ ἀῖμρῖαῖρ ἡε ζο ὄτοῖοαὸ ἡαρ ἄοῖ
 λέι ρῖορ-ὀῖαιρ ἡε ρῖορ-ρῖοῖῖαιρ. ζο ραῖθ ἀν
 ρεῖν ἀρ ἀν ἡῖλε ὀῖνῖ ὀεῖνῖαιρ Ἀ ρεῖρ ὀε
 ἡῖορ-ρῖοῖῖαιρ ὀἄ ραῖμῖαιρ!

Ἀν ταῖρῖαιρ Ἀ Ἐῖλαιρ Ἀῖτρεαῖῖ ἀν Ἐῖρῖαιρ-
 τῖορ 1 ζσεῖλλ Σῖαιρ Ἀῖρῖορ ἀρ ἀν Ἐαρκεῖλῖν
 1 ὄταοῖθ ρεῖνῖοῖν ἀν Ἀτῖαρ Ἐπισημίας Ὀλοῖρι
 ἡῖ ζῖαὸ Ἀ ρῖαὸ ζυρ εὐῖρ ρέ Ἀζ ἡεῖτῖαιρ ἡαὸ
 ζο ὄῖαν. Ἐζ ἀν ρεῖνῖοῖνῖαιρ Ἀ ρεῖνῖοῖν
 ὄοῖθ ἀρ ἡεραῖτ εὐμ Ἀ ραῖμῖαιρ ὀο ὀεῖνῖαιρ.

that someone among my hearers, knowing where the Picture is, may make known the will of God's Mother regarding it, and have it once more exposed for veneration in one of the churches in the old position between the Esquiline and the Ceolian. Who knows? Perhaps, to this generation is reserved the glory of the finding of the Picture of Our Lady of Perpetual Succour, and to the finding of it may be joined the gift of universal peace. Happy all they who cooperate in this so great work!

Needless to say, the Redemptorists at St. Alphonsus' on the Esquiline were deeply impressed with what they heard of Father Blosi's sermon. The preacher lent them his sermon to take a copy. It was a document every line of which was of thrilling interest, particularly where it related how Our Lady herself had of old revealed the very place of her sanctuary. The Fathers knew now, not only *where the Picture was*, but also *its Title*, "Our Lady of Perpetual Succour," and that it was her own express will, made known in ancient days, that it should be venerated in the *very place, near which now stood their Church of St. Alphonsus*, Mary's illustrious client. Was not the very site of

Scríbinn do b'eadò í zo paid b'píg lán-aibidò í n'zad líne òí, móri-móri mar ar innir pí zur cuir ar Mairgdean Deannuigte féin í zcéill í n-allód píori-ionad a teapmoinn. B'eól do na hAit'peadaid anoir cá paid an M'acraimail, azur ní hé pin amáin aét cao ba t'erdeal òí eom mairt .i. "Ar Mairgdean Sior-Éabrac." B'eól doib móri-móri zurab é a mian daingean féin, azur fór zur cuiread an mian ran í zcéill í n-allód, zo otuztaid'e urraim do'n M'acraimail 'ran aít úo dípead, lám le Cill Sain Alponra, dalta oirdeare Muipe. Ná paid láit'peán a teapmoinn áira í n-a n'zair-díinib féin. Ná paid cloca p'caipte Sean-cille Sain Mairiú az labairt ó n-a n-ionadaid ir na fallaid nuad'a ir az zlaodad éar n-air ar an Mairgdein Sior-Éabrac?

Ba tábdactad an n'ò é zan don azó, azur níori móri a lán p'airpead ar a íon. Dá b'píg pin éait Cumann Cille Sain Alponra trí bliad'na az aétcuinge zo d'útr'actad zád lá í otpeó zo otuig'idír zo cruinn cao ba 'Deoin D'é í n-a táoib.

INNISTEAR AN SCÉAL DO PIO IX

Í n'oirpead na d'ála, an t-donmad lá d'ead' de mí Novalaz, 1865, bí cómpad az an A'air

her ancient sanctuary in their gardens? Were not the scattered stones of St. Matthew's speaking from their place in the new walls and calling Our Lady of Perpetual Succour back?

It was, indeed, a matter of great moment and much prayer was needed. The Community, therefore, at St. Alphonsus' spent three years in fervent and daily supplication, the better to make sure of the Divine Will.

STORY OF THE PICTURE TOLD TO PIUS IX

At last, on the 11th of December, 1865, Most Rev. Father Nicholas Mauron, Superior-General of the Congregation of the Most Holy Redeemer, in an audience with the Sovereign Pontiff, Pius IX., related the whole story of the Picture as far as he knew it from Father Marchi, and the sermon of Father Blosi. He pointed out to the Pope how everything seemed to suggest that the Picture should go back to its old place, between St. Mary Major's and St. John Lateran's, and how the Church of St. Alphonsus in Merulana, built, as it was, only a stone's throw from Our Lady of Perpetual Succour's old sanctuary, seemed

Ró-urramac Nioclár Maupon Uac̄tarán
 Coit̄ceann Ċumainn an ġuarcalt̄orta Ró-
 naoim̄ta leir an b̄pápa p̄io IX., ađur o'innir
 ré oó an r̄éal ɣo léir i otaoib̄ na Macram̄la
 ċom̄ ƣada ir mar ƣuar ré ƣéin ó'n Ađair
 Miceál Marchi é mar don leir an tuair̄ic
 do bí 'ran r̄erib̄inn ađ an Ađair ƣroinriar
 b̄loiri. M̄iniđ ré do'n p̄ápa mar bí ɣac
 n̄o ađ cómar̄liuđa oóib̄ ɣur ċoir an Mac-
 ram̄ail do ċur ċar n-air 'ran t̄rean-áit ioir
 Ċill M̄uire Móire ađur Ċill Ċoin Lađrain.
 M̄iniđ ré ƣór do mar t̄ođa Ċeall Šain Al-
 fonra i Meapulana i nđeap̄mac̄t m̄eap̄oige de
 Šean-eap̄dam̄ ár Maiđome Síor-ĊaĎrac̄, ađur,
 do ƣéir cómar̄taide nár b'ƣéid̄ir dul ċárrta,
 ɣur oi buo ċoir a ċaĎairt mar buaid̄ áit̄reab̄
 nuao do oéanam̄ do'n Macram̄ail. Šoil an
 r̄éal ɣo móp ar an b̄pápa ađur ɣab ré a
 buideac̄ar le Dia de ċionn na Macram̄la
 naoim̄ta do beit̄ ƣlán ƣór. O'innir ré do'n
 Ađair Coit̄ceann ɣur m̄ait̄ ba ċuim̄in leir
 beit̄ ađ ɣuir̄de i Sean-ċill Šain Maitiú. Bí
 ré ađ dul i b̄foċair a ađair ađur a m̄áċar ó
 Ċill M̄uire Móire ɣo Ċill Ċoin Lađrain ađur,
 mar adubairt ré ƣéin, "toirc mé beit̄ an-
 beađ ċáiniđ tuir̄e oim̄ ađur ċuđađar ir̄eac̄ i
 ɣĊill Šain Maitiú mé o'fonn ƣor ƣealaid̄ a
 beit̄ ađam." Ó ba ruo é ɣur ruđa o p̄io IX.

irresistibly to claim the privilege of being her new home. The Pope, deeply touched, thanked God that the holy Picture was still safe. He told the Father General how he well remembered praying himself before the miraculous Picture in old St. Matthew's. He was going with his parents from St. Mary Major's to St. John Lateran's, and, as he said, "being very small, I got tired and they brought me into St. Matthew's to rest a while." As Pius IX. was born in 1792, this visit to Our Lady of Perpetual Succour's Picture must have been about 1800, when there remained at St. Matthew's only a couple of the Irish Friars, powerless to stay the impending doom.

The Pope took the petition from the hands of the Father General and silently wrote on the back of it. Having finished he read aloud what he had just written. It was as follows :—

December 11th, 1865.

The Cardinal Prefect of Propaganda will make known to the Superior of the Community of S. Maria in Posterula, that it is our will that the image of Mary Most Holy, of which there is mention in this

118 ΔΡ ΜΑΙΣΤΡΕΑΝ ΣΙΟΡ-ΕΑΘΡΑΕ ΙΣ ΕΙΡΕ

ι μβλιαθαι α 1792 νι φυλαρι νο τυγαθ αν
ευαιρω ρεο αρ Μακραμαιλ αρ Μαιστρε Σιορ-
εαθραε τιμθεαλι α 1800: νιορ φαν ι ζCιλλ
Σαιν Ματιυ φα'ν αν ροιν δετ ευπλα θραταρ
ο Ειμινν: Δγυρ α ραιβ ι η-αιμυτε νιορ υ'φειοιρ
λεο α εορε.

Το εος αν Ραρα αν ατευινγε α λαμαιβ αν
Αταρ Κοιτεινν, ιρ το ρεριβ αρ α οριμ ζαν
ροαλ αρ. Δγυρ ε εριοενοιζετε το λειζ ρε
ορ αρω α ραιβ ρεριβτε αιγε. Seo ε:

mi na noolas II, 1865.

Ευριω εαιρωιναλ υζοαριαρ Ριορασανθα ι η-ιυλ
το υαεταραν ευμαινν ειλλε μυρε ι βροταρυλα
ζυραβ ε αρ μιαν-να ζο βρilliο ιομαιζ μυρε Ρο-
νομιτα, το λυαοταρ 'ραν ατευινγε ρεο, αρ α ηαιτ
ρεμ ιοιρ ειλ εοιν ιρ Cιλλ μυρε Μοιρε ιρ ζο ηβειο
τε μαεταναρ αρ υαεταραν ευμαινν αν φυαρκατορα
Μακραμαιλ οηεαηναε το ευρ ι η-α ηιοναο.

—ριο ρρ. IX.

ΤΥΖΑΝΝ CΥΜΑΝΝ ΖΑΕΘΕΑΛΑΕ ΔΖΥΙΣΤΙΝ ΑΝ ΜΑCΣΑΜΑΙΛ ΤΟ CΥΜΑΝΝ ΑΝ ΦΥΑCΚΑΛΤΟΡΑ

Αν ναομαθ λα θεαζ τε μι αν Εαναιρ, 1866,
ιρ εαθ το εαιμιζ βειρε φαζαρτε τε Cυμανν
αν φυαρκατορα .ι. αν ταεταρ Marchi Δγυρ
αν ταεταρ θρειρσαν ι λαεταρ αν Ρριαρ ι
ζCιλλ Μυρε .ι. αν ταεταρ Διαρμυιτο υα θριαιν,
ευμ ζο βραζαιοιρ ο η-α λαμαιβ αν ρεοθ α
βι υαετα λε φαθα. Ο'φαιλιζ αν Ρριαρ ιρ αν

Petition, is to return to its place, between St. John's and St. Mary Major's, with the obligation on the Superior of the Redemptorists to substitute in its place a suitable picture.

PIUS PP. IX.

THE IRISH AUGUSTINIANS GIVE THE PICTURE TO THE REDEMPTORISTS

It was on the 19th of January, 1866, that two Redemptorists, Fathers Marchi and Bresciani, presented themselves before the Prior at Santa Maria in Posterula, Father Jeremiah O'Brien to receive from his hands the treasure so long desired. The Prior and Community welcomed their visitors and brought them immediately into the presence of the holy and venerable Picture.

The feelings of Father Marchi at that moment may be imagined rather than described. But soon the Picture was made ready to be borne in triumph to what we may call its old home on the Esquiline. Parting with their dear and treasured Picture cost the Augustinian Fathers at Santa Maria in Posterula, no doubt, a severe pang, still well might they rejoice

Cumann mómpa, aḡur tuzadara ḡan móill iad
i ládair na Macraímla naoiméa ápra.

Ir fura maétnaim 'nā cup ríor do déanam
ar rmaoinníb an Adair Marci an neómat ran.
Adt ní fada bítear aḡ ullmúḡadō na Mac
raímla cum í bpeit fá buaidō ḡo dtí n-a rean-
áitpeab, mar adéarfaidē, ar an Earcuilín.
ḡan aihpar, ní ḡan tpeigíō ḡéar do rean
Aitpeadā aḡuirtín Cille Muire i bPortarula
le n-a Macraímla doibinn móp-luaidḡ; adt i
n-a dīadō ran níor nírtē lučḡáir éroidē oréa
toirc ḡo ndearnadara a coraint ḡo dílir do'n
raoḡal i n-anóeom ḡadé adruigēte aḡur ḡuairē
dár beir oréa le ceitpe céad bliadān. Ná
dein a nAitpeadā ó Éirinn í coraint le linn
épeadā ir adruigēte móir? aḡur cad a bí
ar riuadā aca féin an lá ran, do péir éomairle
Óiocairē Críort adt aḡ peóladō a Macraímla
annra éar n-air ḡo dtí an ball do toḡadō le n-ár
Mádar Síor-éabradē i n-a cómaidr féin leat-
níle bliadān moimir rin ir ó n-ar díbpeadō
iad-ran aḡur ire le daoimib mallaidḡte ó
fom. Iad-ran do corain an Macraímla lá
na díbpeadā naoimaidirige. Iad ba bun dā
briḡ rin leir an mbuidō ḡlóimair do bí aḡ
peitēam le n-a tabairt éar n-air ḡo dtí an
ait dípeadē mar ar éear léppeann ríor-buidō
do beit aige féin.

that they had guarded it faithfully for the world through the changes and perils of four centuries. Had not their Irish Fathers saved it in the days of revolution and ruin? And were not they themselves that day, at the bidding of the Vicar of Christ, but sending back their beloved Picture to the very spot the Mother of Perpetual Succour had chosen for herself centuries before, and whence they as well as she had been driven out by wicked men. It was they who had saved the Picture in the day of sacrilegious eviction, and, therefore, to them was mainly due the glorious triumph that now awaited its restoration in the very place where hell had thought to have won a victory for ever!

Into the hands, then, of Father Marchi, Father Jeremiah O'Brien consigned the Picture of Our Lady of Perpetual Succour, and the Irish Friars said good-bye to the beloved Madonna their Order had guarded for close on four hundred years, and before which, with the exception of thirty-nine years, some of their own countrymen had knelt since 1658.*

* Father Jeremiah O'Brien was born in the parish of Callan, Co. Kilkenny. Three members of the family joined the Augustinian Order, Jeremiah, Patrick and

Ciò trá, do éuir an tAchtair Diaimuid Ua
 Úrriain Macraimáil ár Maiḡtime Síor-Éabrac
 irteac i Lámaib an Achtair Marchi, aḡur t'fás
 na Úrriáire ó Éirinn rlan aḡ an Máiḡtim
 ionmáin ḡo nDeanna a nÓrú i éoraint ḡo
 ceann éire ceáto éigin bliádan ir ḡo mbíod
 cuir do muintir a tóire féin aḡ aituḡad i
 n-a láchair ó bliádan a 16ḡ8 acé amáin
 faio naoi mbliádan déas ar fíciú do
 beáimain.

An naoimad lá déas do mí an Eanáir, 1866,
 t'orclad ar lán-leatad dóire Clóchair Šain
 Alronra i Meapulana. Bí an tAchtair Marchi
 tar éir fillte ó Cill Múire i bPortarula leir
 an Mácraimáil árra naoimta, aḡur ir mó
 fáilte bí roim an reóto roin 'ná mar beáto
 roim airtsead ir ór ir cloca buáda na mianac
 ar fuio an doimain uile. Níor b'féidir cur
 ríor cruinn do déanam ar lúctáir na huairé
 rin aḡur an Mácraimáil dá mbaint ar a
 cumtad. Do éuir an tAchtair Coitceann Ró-
 uppamac aḡur an Cumann ar a nglúnaib do'n
 céad uair timceall na Maiḡtime beannuigte
 do fuairsead ar ó Dia mar Úan-patruin Neamta
 dá nÓrú ir dá raotar abrtalda uile, neac
 do bí le molad ar fuio na cruinne mar Síor-
 Éabair an Doimain.

On the 19th of January, 1866, the Convent doors of St. Alphonsus in Merulana flew open wide. Father Marchi had returned from S. Maria in Posterula, with the holy and venerable Picture, a treasure more welcome than the silver and gold and precious stones of all the world's mines. It would be impossible to describe the joy of that hour as the Picture was being unpacked, and for the first time Most Rev. Father General and the Community knelt round the holy Madonna, given them by God as the Heavenly Patroness of the Congregation and all its apostolic works, and to be preached to the ends of the earth as the World's Perpetual Succour.

Laurence. Fr. Jeremiah was appointed Prior of S. Maria in Posterula soon after his ordination and remained there for about fourteen years. He returned to Ireland in 1867 and became Prior of St. Augustine's, Galway. He was in Galway for twelve years and was known to all, and is lovingly remembered still there as Father Darby. He was appointed Prior of Dungarvan in 1879, where he died in 1893. He is buried in the Augustinian Church on the Epistle side of the altar, and a mural tablet marks his grave. May Our Lady of Perpetual Succour pray for him and may he rest in peace. Amen.

TUḠṪAR AN MÁCSAMÁIL NAOMṪA
TRÉ SRÁIDIB NA RÓMÁ

D'fán an Macramáil 'ran élocar ó'n Canar ḡo 'dtí an tAbrán. Annpoin éuir Úiocaire na Róma .i. an Cairṫineal Pátrairi *Invito Sacro* amacé i n-ainm an Íára aḡ innpint do múinntir na Róma ḡo rabṫar cum Macramáil árra ár Maiḡtime Síor-éabṫrac d'átnoéctadó láitṫeacé i ḡcómair urraime an pobuil i ḡCill Sain Alponra ar an Earcuilín: fá mar éuir fé i ḡcuinne d'óib, bí an céall ro ir an tṫean-ṫeipín ar don láṫair. Éuir an Cairṫineal Úiocaire mar átcuinge éroidé orṫa uile urraim do éabairṫ dá Máṫair Síor-éabṫrac amáil ir mar deim a rínṫear. D'innir fé d'óib ḡo mbeadó urraicṫe buidéalair ar riubal ḡo ceann ṫrí la .i. an 27máó lá, an 28máó lá ir an 29máó lá de'n Abrán, ḡurab é beadó mar ḡairm aca Mórṫáil Íuiblirde leir an Macramáil ṫráṫnóna an 26máó lae aḡur ḡurab é beadó mar épic aca an 29máó lá Deannaadó na Sacraimíne Ró-naomṫa aḡur Te Deum mór.

ḡéilleadó le díoḡair d'átcuinge an Cairṫineil Úiocaire. Ṫorruicḡ an obair naomṫa an 26máó lá d'Abrán .i. lá féile Sain Cleiteacé, an té deim an céadó céall do ṫoirṫirṫ do

THE HOLY PICTURE CARRIED THROUGH THE
STREETS OF ROME

The Picture remained in the Convent from January until April, when the Vicar of Rome, Cardinal Patrizzi, in the name of His Holiness the Pope, issued an *Invito Sacro* announcing to the Roman people the glad tidings that the ancient Picture of Our Lady of Perpetual Succour was to be restored immediately to public veneration on the Esquiline Hill, in the Church of St. Alphonsus, situated, he reminds them, almost on the site of the ancient Shrine. The Cardinal Vicar appealed earnestly and eloquently to all to now emulate the devotion of their forefathers to the Mother of Perpetual Succour. He announced a solemn Triduo of thanksgiving on the 27th, 28th and 29th of April, to be inaugurated by a public Procession with the Picture on the afternoon of the 26th and ending on the 29th, with Benediction of the Most Blessed Sacrament and a grand *Te Deum*.

The response to the Cardinal Vicar's appeal was enthusiastic. On the 26th of April, the Feast of St. Cletus, who dedicated the first church to St. Matthew on the

Ματιύ ναοιτα 'ραν Εαρειλίν. Τόζαθ Μα-
 ραμίαιλ άρ Μαίζοιμε Σιορ-εαθραε ό Ελοεαρ
 Σαιν Αλφονφα αζυρ τυζαθ τρέ να ρράιοιθ ί
 'ραν μόρθόαιλ; αζυρ βί ρλυαίζτε μόρα αζ
 ζρεαθαθ βαρ ιρ αζ ζάριτζαιλ le corp lutζάιρε
 ιρ ί αζ ζαθάιλ έαρ βράζαίθ. Όι ραζαίρε ιρ
 κανόναίζ ιρ βράίτρε να νόρθ ζο λίονμαρ ι
 τοτοραε; θεοεαιν ι η-είθε ζλέ το βί αζ ιομέυρ
 να Μακραίλα ρά η-α οίον άλυιην, αζυρ βί
 λεανθαιθε βεαζα αζ ραίρεαθ ύρβλάε αρ αν
 τριζε ρά έοραίθ α Μυιρε Μάεαρ. Όι εαρβοζ
 ρά μοεετ ιρ ηαεταρδαιν να νόρθ ι η-α ηθιαίθ
 ραν αζυρ ρλυαζ μόρ ρίρεαν ι ηθειρεαθ να
 οάλα. Όι βραταεα ιρ μειριζιθε ιρ εραοθεα
 ζλαρα μαρ μαιρε αρ να ρράιοιθ ιρ αρ να τιζτίθ,
 βί μαεαλλα ραν αερ ό εανταν να μίλτε ζυε, ό
 ρορταίθ ρυινηαίλα Εαρθαινειριθε αν ράρα,
 ό ceól βιην βυαθα να ζελοζ ιρ να ceallaίθ.
 Ό'άλυιην αν ράιλτε ε ροιμ άρ Μαίζοιη Σιορ-
 εαθραε ιρ ί αζ ριλλεαθ, μαρ βεαθ βαηρπίοζαν ό
 θεορραίθεαεετ, αρ α ρίοζαετ ρέην ιρ αρ α μυιηητιρ.
 Ριρεάριθ Ρό-υρραμαε θε Λάρα ατά ι η-α εαρβοζ
 ανοιρ ι ηΌύν Μεαθοιη Σαρανα, βί ρέ ι η-α μία
 λέιζιην 'ραν Ροιμ αν τράε ύθ. Οεετ μβλιαθνα
 θεαζ ηί βα θιαθναίζε το ρερίθ ρέ μαρ ρεο ι
 η-α έαοιθ: " Όι ρέ θε άθ ορμ-ρα ζο ύραα
 αν έομθόαιλ ζλόρμαρ ύθ. . . Ραθαρε το
 β'εαθ ε ηά ιμθεοεαθ αρ το ευνίηε έοιθεε.

Esquiline, the celebrations began. The Picture of Our Lady of Perpetual Succour was borne forth from the Convent of St. Alphonsus and carried in procession through the streets amidst the acclamations of immense multitudes. Many priests and canons and members of various Orders went before; deacons, in shining dalmatics, carried the Picture under its splendid canopy, while little children sprinkled fresh flowers in the way before their Mother Mary's feet. A mitred bishop followed close behind with the Generals of Religious Orders, and after them an immense multitude of the faithful. The streets and houses were decorated with banners and streamers and green boughs, while the air resounded with the music of thousands of voices, the martial strains of the band of the Papal Carabinieri and the joyous, silvery notes of the church bells. It was a magnificent welcome to Our Lady of Perpetual Succour, coming back like an exiled queen to her kingdom and her people. The present Bishop of Middlesbrough in England, Most Rev. Richard Lacey, was then a student in Rome, and, writing eighteen years after, says: "I was fortunate enough to witness

“D’fás ré ar m’aigne-re nian doimín nár maoluigeað leir an ainmír.”

ƆRÁSTA AƆUS MÍORBÁILTÍE

Ní tuigfeair Ɔo ló an Úráta ar úronn Ár MaiğƆeán Síor-ÉabƆac de Ɔmártaib ar a cian le linn na cómhóala ran ir na nUruiróte Trí Lá do lean é. D’fonn feabair do éur ar Ɔlóir ir ar lúctáir na ƆceileabƆað úto, ní raib na míorbáiltíe, féin, i n-eairnaím orca. AƆur an céad cómhóal buaða aƆ Ɔabáil na rliƆe céadna i mbliaðain a I499 tairbeain an MaiğƆeán beannuigté a comáct aƆur a trócaire, aƆur do b’ainlaib do anoir. Úi buacail beaƆ i n-aoir a ceitire mbliaðan aƆ raƆáil báir le riabair Ɔoile aƆur tinneair creada. AƆur an lomáigt naomta dá breit tar an tig, rín mátair úrónaé an leinb úreoiróte ó’n úruinneois amaé é, aƆur adubairt: “A Mátair máit, dein mo leanb do leigtair, no áruis leat é Ɔo rlaiteair Dé.” An leanb do bí aƆ dul cum báir, reo aƆ dul i úreabair é láitreaé; aƆur i Ɔcionn cúpla lá éuaib an mátair aƆur a leanb i látair Mácaimla na MaiğƆoine Síor-ÉabƆac cum a mbuirdeacar do Ɔabáil le n-a Úan-éarair ó neam.

Úi cailín beaƆ i n-a luité i otigt eile aƆur

the glorious procession . . . it was a sight never to be forgotten, and made a deep impression on my mind which time has not obliterated."

GRACES AND MIRACLES

Only on the Day of Judgment will be known what graces Our Lady of Perpetual Succour lavished upon her children in that procession and during the Triduo which followed. To add to the glory and joy of the celebrations, even miracles were not wanting. As in the first triumph along those same ways in 1499 Our Lady showed forth her power and mercy, so, too, now. A little boy of four years was dying of gastric fever and convulsions. As the sacred Image was being carried past the house the child's afflicted mother held forth the poor, suffering creature at the open window, saying: "O, good Mother, cure my child, or take him with thee to Paradise!" The dying child began immediately to grow better, and after a few days mother and child went before the Picture of Our Lady of Perpetual Succour to thank their heavenly Benefactress.

an páraillír aš sabáil toí ó bí rí éiçre bliadóna d'aoir. D'iair an máçair boçt leiğear an leinb mar ačcuinge ašur an Márcamail aš dul tárrta. Láitpeacé bonn do érom an leanb páraillipeacé ar a balla do éroçad. cé şur òuaò toí é. D'rin topaç leiğir. I şcionn tamailín çuğ an máçair an leanb şo Cill Šain Alponra. Çuir rí ar ağarò na hÁrto-aitópaç i mar a paib an Márcamail i şcopóin, ašur adubairt: "Anoir, a Muipe ðeannuiğçe, epioçnuig a bfuil toprnuigçe ağar!" Nioir çuirçe na focail ar a béal 'ná an leanb aš riublóio ar a ruaimnear, ašur ionğnaò ar şac a paib láitpeacé dá bairr.

Triac mór urraime ašur dioğraire do b'eaò triac na nllinnuiğçe dTri lá. Bi na rluaiğçe daoine aš bpuğad ar a céile ir na rraioib şac lá, ašur şac oioçe bi poillre şlé aš taitneam ar na tiğçib ir ar na rraioib. "Ir ar éiğean a çearaò tuine lionmaire an pòbuil do bí aš Cill Šain Alponra feaò na dTri lá ro. Cairtoimeil, Earbuig, Préaláioe de şac şráò, an éleir mağalta ir an éleir éoitçeann, çánğadair uile cum an Íoðbairt Naomta do çeileabpaò i láçair na Macramla naomta. Connacçar rírim aš sabáil an Earcuilín ruar ó şac áirto de'n éaçair ašur ó n-a ballaib ba ría i şcém, pém. Bi an Çeall lán

In another house was lying a little girl of eight years, paralysed since she was four years old. The poor mother implored the child's cure as the Picture was passing by. Immediately the paralysed child began to move her limbs, though with difficulty. There was the beginning of a cure. Soon after the mother brought the child to the Church of St. Alphonsus, and, placing her before the Altar upon which the Picture was enthroned, she said: "Now, O Holy Mary, finish what thou hast begun!" Scarcely were the words spoken when her little daughter, to the amazement of all, began to walk with perfect ease.

The Triduo was a time of wonderful devotion and enthusiasm. Surging crowds filled the streets by day, and at night the houses and streets were illuminated. "One could hardly conceive," says a Roman paper, "how vast was the throng of people at the Church of St. Alphonsus during those three days. Cardinals, Bishops, Prelates of every rank, the clergy, secular and regular, came to celebrate the Holy Sacrifice before the sacred Picture. The faithful were seen ascending the Esquiline from all parts of the city, even from the most distant quarters.

ƷĀC NEÓMAT Ó MAIOM ƷO HOIŪCĒ, AƷUR BĪ NA
 HIONAID ƲAOIPIŪINE IP NA PĀILE COMAOINE
 TULCAIĞTE LE ŪAOINIŪ. ŪUBAIPĒAR ƷO ŪĀĀINIƷ
 ƷO,000 ŪUINE AR A LAIĞEAD ŪE I ƷCAITEAM NA
 ŪŪRĪ LĀ MAR ONÓIP ŪO'N MĀCPAMĀIL. ŪAOINE
 BPEOIŪCĒ, LUĒC PAPAIIPE, MAIPĒINIƷ, ƷĀC
 PAƷAR ŪĀIP ƷO PAIŪ AON TAOM AIR TUƷAD IAD
 UILE ĒUM NA CILLE.

ĀĀINIƷ MĪ ŪEALTAINE TAP ĒIP NA ŪŪRĪ LĀ PO
 ŪĪPEĀC, AƷUR ŪEINEAD A CAITEAM I ŪPUIPM
 PĒILE PAŪA ƷAN ŪĒĀRNA I N-ONÓIP NA MAIĞTĪNE
 ƷLŪPMAIPE. Ū'Ē BĪ MAR ĒPĪC AIR PEO TPIDUO
 PŪLĀMANTA EILE ĒOM ŪŪĒPAĒĒĀC ĀLUINN LEIP
 AN ƷĒĒAD ĒEANN.

TUƷANN PĪO NONO TURAS AR AN MĀCSAMĀIL

ŪPIONN AN TĀĀAIR COITĒEANN AN ĒĒAD PĀMĀIL
 ŪE'N MĀCPAMĀIL NĀOMĒĀ AR ĀP NĀĀAIR NĀOMĒĀ
 PĪO IX. ĒUIP AN PĀPA I N-A PĒŪMPA PĒIN I
 ŪŪPĀC Ī ; TAP A ĒIP PIN ĒUIP PĒ I N-A ŪŪIPĒIƷ
 Ī, AƷUR BĪ AN-UPPĀIM AIGE ŪI. ĒUALAIŪ PĒ I
 ŪŪAOIŪ NA ƷCOMAOIN N-IONƷANTĀC ŪO BĪ ŪĀ
 NŪĒANAM AƷ ĀP MAIĞTĪM ŪEANNUIĞTE AƷ A
 SĒPĪN NUADŪ, AƷUR ŪUBAIPĒ PĒ LĀ: "Ā, NĪ
 PULĀIP ŪI COMAOIN ŪO ŪĒANAM ŪO'N PĀPA
 ŪŪĒ!" ƷAN AON ĒOINNE LEIP ĒUƷ PĪO IX.

From morning till evening the Church was constantly full, the Confessionals and Communion rails were crowded. It was calculated that at least 50,000 came during the three days to honour the Picture. The sick, the paralysed, the crippled, and all sorts of poor afflicted people had themselves carried to the Church.

The month of May immediately followed the Triduo, and was celebrated as one long, unbroken festival in honour of the glorious Madonna, finishing with another solemn Triduo, as splendid and enthusiastic as the former.

PIO NONO VISITS THE PICTURE

Father General presented the Holy Father, Pius IX., with the first copy of the Holy Picture. The Pope had it placed first in his own private chamber and afterwards in his oratory, and his devotion to it was very great. Hearing of the wonderful favours that Our Lady was granting at her new Shrine, he one day said: "Ah, she must not refuse to succour the poor Pope!" Quite unexpectedly Pius IX. came on the afternoon of the 5th of May to visit the

tuipar ar an Macraimil Naomta tráchnóna an éúisnead̃ lae de mí Bealtaine. Cuiad̃ ré ar a glúnaib̃ i látair na Macraimla fá mar òein ré așur é i n-a leab̃, cé gur dód̃a gur tuipriđe bí ré an taca ro. Úí ré aș gurde le díog̃rair ériod̃e ar așad̃ na hAltórac̃ so ceann cúpla neómat. Seo i n-áirde anhrain é cum an Macraimil do rcrúduđad̃ níor g̃eire. “Ó, naé álunn í, naé álunn!” ar reirean, aș g̃áirde so g̃ear-éúiread̃. “Ir reair liom í ’ná an traimil do tugaif dom.”

CORÓINUĐAD̃ SOLAMANTA NA MACSAMLA

Láiread̃ bonn bí urraim na Macraimla aș leatad̃ so fairring̃ ar fuio Cađrac̃ na Róma așur đar teórain i d̃treó gur g̃earri so raib̃ Ceall Šain Alronra ar đearmonnaib̃ oirib̃id̃-neac̃a Muire. Úí de cáil ar an rcrin reo so deim̃in de đarr miorđal așur ionđantar așur lionmaire a hoiliread̃ gur mol Caib̃id̃il an Úat̃ac̃ain do’ n Ionáig̃ naomta an onóir do b’doirde đár b’féirir leó a đronnad̃, așur ar an g̃cuma ran cuiread̃ réala lán-molta na hEađlaire ar an urraim reo d’ár Maiđoin Síor-éabrac̃. Ú’é an onóir rin a coróinuđad̃ aș Caib̃id̃il Cille Šain Peat̃ar.

Holy Picture, and knelt before the Picture as he had done in the days of his childhood, more weary now perhaps than then. He prayed most fervently before the Altar for a few minutes and then ascended the steps to examine the Picture more closely. "O how beautiful, how beautiful!" he said, adding with a knowing smile: "I prefer it to the copy you gave me."

THE SOLEMN CROWNING OF THE PICTURE

Devotion to the holy Picture began immediately to spread far and wide through the City of Rome and beyond its borders, so that soon the Church of St. Alphonsus became one of the most venerated of all the favourite sanctuaries of Mary. So remarkable, indeed, had the shrine become for miracles and wonders and the multitude of its pilgrims that the Vatican Chapter decreed to confer upon the sacred Image the highest honour in its power to bestow, and thus put upon this devotion to Our Lady of Perpetual Succour the seal of the Church's fullest approbation. This was the honour of Coronation by the Chapter of St. Peter's.

Τυγ αν Καητομεαλ Όιοκαηε κυρεαδò το
 μμινντιη να Ρόμηα ι η-αηηη αν Πάρα εμ
 βαιητ το βειτ ασα λειη αν θεμνιυζαδò μòη
 ζηάδα ηο το'η Μαιζοηη. “Α Ρόμηαδαα,”
 αη ηειρεαη, “βλιαδòαιη ó ηοηη το'ιαηηαηαη
 οηαιβ ùηηαιη το εαβαηητ το'λομáηζ άηηα
 ηιοηηβαηηηηζ άηη Μαιζοηηε Σιοη-εαυηαε. Αη
 ηηάε ηαη βα ηηιαη ηιβ ηηλε βαηηη το βηειτ ó
 εεηηε ηε ζηάδò το ηλάεαιη Θε. Ó ηοηη ι λειτ
 τά ζηάηηα ηò λειτ ηαζηα αζαιβ το βαηηη α
 ηέηηε ηηόκαηηζε. ι ζοηοηη εύηηα λά βειδò
 κοηόηηυζαδò ηα Μαιζοηηε Μιοηηβαηηηηζε αη
 ηηυβαλ. Όηη λάηηηεαε αηηηη ηαη ηοηη, βιοδò αν
 ηηιοηαηο εηάηηεαε τούεηηαεταε εέαθηα αζαιβ,
 αζυη κυηηò βυη ζοηοηη ηη βυη η-υηηαιη ι
 ζεέηηη. Ταηηεάηηαδò το η-α ηηβειδò τοε ηηηέαηη-
 αιβ εηηηηηηζεε 'ηαη Ρόμηη ó εεηηηε άηηοαιβ ηα
 εηηηηηε α τοίηηε ηη τά ηηυ το'η Μαιζοηη.
 Θεαηηαδò αν θεαζ-ηοηηηα ηαηαη ηο ηαδò το
 ζηηιοηηυζαδò, αζυη θεαηηαδò ηηαδò αοηη βυηδηη
 ηιβ αζ ευη ηαη ατεεηηηζε αη ηηηηηε ηηαλ αν
 Ρόμηη αζυη αν Εαζηαιη ηηαοηηετα το τοίθεαη.”

Αη ηαηη ηò τοίηηεαε βη Εαηηυηζ ηη ηαζαηητ ó
 ζαε άηηο θε'ηη τομòαιη εηηηηηηζεε 'ηαη Ρόμηη ι
 ζεεηηηηε ηηαηηηηηεαε ηεαδòαιη ηη ηòηη οετ
 ζεέαδò θεαζ βλιαδòαιη τά εηη. Αη αν αδòβαη
 ηοηη βη τοε ηηηηβέηηο αζ ηόμòαιη κοηηεηηοε αν
 θεαηηηηάε το βαιη ηε Κοηόηηυζαδò ηα

The Cardinal Vicar in the name of the Pope invited the people of Rome to take part in this grand demonstration of love towards the Madonna. "Romans!" he said, "a year since, we called upon you to show veneration towards the ancient and miraculous Image of Our Lady of Perpetual Succour. On that occasion you were eager to surpass each other in affection for the Mother of God. Since then you have received of her compassionate bounty very special graces. In a few days the solemn crowning of the miraculous Virgin will take place. Approach then once more with the same spirit of religious fervour and testify your love and veneration. Show all the Faithful assembled in Rome from all the quarters of the globe how attached you are to the Madonna. This noble example will edify them, and they will unite with you in beseeching Mary to deign to protect Rome and the Holy Church."

Just then Bishops and priests from all parts of the world had come to Rome for the Eighteenth Centenary of the Martyrdom of SS. Peter and Paul, and thus many strangers were privileged to witness the grand ceremony of the Coronation of the

Μακραίμλα τ' φείριπτι μαρι δον λειρ αν υπραιμ
 ιονζανταε το υαιν λειρ. Τ' φιλλ να ηεαρβυιζ
 οιβιθνεαεα ιρ να ραζαιρι το αρ α τ' τιοριεαιβ
 τ' υτεαιρ αζυρ εολαρ αεα αρ αν Ἰμακραίμαι
 Παιμιεα μαρι δον τε βεανναετ ἄρι Μαϊζοινε
 Σιορ-εελβραε ι τ' τρεο ζυρ ιοιμθα τ' υινε αεα
 το ευρι μαρι ευραμ αιρ φειν φαιλτε το ευρι
 ποιμπε ι η-α βραιεειβ ιρ ι η-α βραριοιριεβ
 φειν.

Αν τριμοιατ λα ριεεατ δε Μειτεαιμ, 1867,
 .1. αν Τομινεαε ποιμν λο φειτε Σαιν Εοιμ Βαιριτε,
 ιρ εατ δεμνεατ αν Ἰμακραίμαι το ευρι ρα
 Εοριον. Ταρ ειρ ἄριτ-Αιριμνν ι λαταιρ εαρβοζ
 το υειν ἄριτ'ατ'αιρ Εατ'ραε Κοιριταιτιν .1.
 Τεαν Εαιβιουι ἄριρα αν Ὑαταεαιν Τε Θευμ
 ρολαμ'αντα το εανατ. Ὑειν ρε δεαρζαβ'αιλ να
 ηαλιτοραε ανηροιμ. Ὑι τ'α εοριον οιρ ι η-α
 λαίμαιβ αιζε αζυρ ιατ βρεαετα τε ελοεαιβ
 βυατ'α. Ευρι ρε αν εεατ εοριον αρ εεανν αν
 λειμβ Ιορα αζυρ αν τ'αρα εοριον αρ εεανν να
 Ματ'αρ Οιζε. Ανηροιμ ιρ εατ ευαλαεαρ εομ
 μαιε τε ρυαιμ αν Τε Θευμ ρολαμ'αντα εεολ
 να ζελοζ αρ ρυαιτ να εατ'ραε. ροτ'ρομ να
 ζεαννον λαίμαετα αζυρ ζλορ λυεζ'αιρεαε να
 ρλοζ αζ μολατ ζλοιρε το'η Μαϊζοιμ μιοιρβαι-
 τιζ .1. ἄρι Ματ'αιρ Σιορ-εελβραε.

Picture, and the wonderful display of devotion that accompanied it. These venerable Bishops and priests returned to their own Lands with a knowledge of the Holy Picture and the blessing of Our Lady of Perpetual Succour, many of them to prepare a welcome for her in their own dioceses and parishes.

The Crowning of the Picture took place on June 23, 1867 (the Sunday before the Feast of St. John the Baptist). After Pontifical Mass the Patriarch of Constantinople, Dean of the venerable Vatican Chapter, intoned a solemn *Te Deum*, and, bearing in his hands two gold crowns studded with precious stones, ascended the Altar steps and placed the first diadem on the head of the Infant Jesus, and with the other crowned the head of the Virgin Mother. To the sound of the grand *Te Deum* were added the music of the bells of the city, the booming of cannon and the voices of the multitudes of people acclaiming the glories of the miraculous Madonna, Our Lady of Perpetual Succour.

URRAIM D'ÁR MAIĞŌIN SÍOR-ĀBŪRĀĀ
LEĀŦTA AR FUAİŌ AN DŌMĀIN

An ĩlacrāmāil naomġta do bġ fō rġĀċ b'Ē
toil DĒ ġ noċtao arġr ġ ġcōmāir urraime an
řobuil. Ó řoin ġ leit tĀ oireao řan miorbāal
ĒĀċtaċ ġ řrĀř ionřantaċ āřainn dĀ bārř řo
břuil urraim do'n ĩlāiğŌin Sġor-ĀbŪrĀĀ leĀŦta
ġ mearċ ĆrġorġuiŌċe an dŌmāin ġ ġcaġċeāġ
beāřān bliāŌan. TĀ řġair nuāŌ na ĩlacrāmġla
naomġta āřainn ġ ġcūpla ġine 'řan řlioċġ
řĒārř řo ar an břorġŪř le ġinn řĒile na
ĩlāiğŌine Sġor-ĀbŪrĀĀ.

An ġrliğċe mar řġairġeāŌ ġomāiğċ āř ĩlāiğŌine
Sġor-ĀbŪrĀĀ ġ mar leĀŦāŌ urraim dġ, ġ řĒeall
le miorbāal Ē. leĀŦ-ċĒeāŌ bliāŌan ó řoin ġ
řĀ n-a bġn bġ an ĩlacrāmāil fō rġĀċ āřur řan
eŌlar uirċe; ġndiu, tĀ eŌlar uirċe āřur tĀ
urraim āřur řrĀŌ dġ ġ na ġġorċāib uile řo
hġmeallāib an dŌmāin āřur ġ n-oileānāib
marġ ġ řairriğċe mŌire. Ĥġmċeall Ōā mġle řo
leit deālb āř dŌmāo Ōāiċċe āġĀ řġairċe ar
řuġo an DŌmāin Āřrġ ġ an DŌmāin ĩluāŌ*
āřur SĒala āċar Ćoġċġinn RŌ urraimāiğċ

* 3732 an uġġr āġĀ āř an ĩlacrāmāil d'āř ĩlāiğŌin
Sġor-ĀbŪrĀĀ do ċuirġeāŌ řuar ġ ġċġll Ōřoġġro le dġāŌ-
nāiğċ. TĀ řġ āř na ĩlacrāmġlāib ġ dġāŌnāiğċ dĀř
ċuirġeāŌ āmāċ ó'n RŌm ġ mbliāŌna .i. 1913.

WORLD-WIDE SPREAD OF DEVOTION TO OUR
LADY OF PERPETUAL SUCCOUR

“ Since the time that the holy Picture was, by the special Providence of God, recovered from oblivion and restored once more to public veneration, it has been famous for such numerous and striking miracles and marvels of grace, that within the space of only a few years the devotion to the Madonna of Perpetual Succour has spread throughout the entire Christian world.” This short extract from the Office of the Feast of Our Lady of Perpetual Succour gives us in a few lines the recent history of the sacred Picture.

The spread of Our Lady of Perpetual Succour's Image, as well as the propagation of devotion to her, have been almost miraculous. Less than fifty years ago the Picture was hidden and unknown, to-day it is known and revered and loved in all Lands, even to the very ends of the earth and in the islands of the seas and oceans. More than 3,700 copies painted on wood like the original and sealed as authentic by the Most Rev. Father General of the Redemptorist Congregation have been distributed

Cumainn an fhuarcaltóra mar uğđarár ar an uile éeann aca. Scaipead' i n-a zceatáib ar fuir an domhan le linn na mbliadán ro na milleoin de fámlaib ar páiréar ioir beaz ip móp așur na milleoin duba de bonnaib i dtreo nac mirte dúinn a éreideamaint sup beaz líon tișe Caitliceac zhan eólar aca ar íomáig miorbailtiș ar Maiğtine Síor-éadbrac așur móp-řuim inte amail ip d'á mba í an Macramail ip annra așur ip taitneamaisge le fașáil de'n Maiğtin Beannuisge. Ní head an Macramail bunadbrac i zcill Šain Alřonra 'ran Róim ar leitliș zo mbaineann comac miorbal léi : ip amlaid' d'urimor na řamal n-uğđarárac, așur ip léir ro ar a bfuil de bponťanairib móide aș mairiuğad' řerinte ar Maiğtine Síor-éadbrac i nřac áir' de'n domhan. Duaid nac znad' é ro așur ní mirte a áiream, óir baineann móp-luac ip řólár leir com mair' le n-a beit' neam-znad'ac. Ip mair' ip eól dúinn, leir, sup íom'đa comaoim ip řrár miorbailteac a bponťar de bair na řamailí - i' de páiréir ip na mbonn.

Ní z'adad' a řad' sup tréan adá Buoairpe Ćríort aș řríořuğad' urraime d'ár Maiğtin Síor-éadbrac ip d'á Macramail miorbailtiș le řábráib áirite ip le loğad'. De bair Riağla d'ár ceard' le řio IX. bíonn řéile řolamanta

throughout the Old and the New World. Millions of paper prints, large and small, and millions upon millions of medals have been all these years literally showered upon the world, so that we can well believe there are few Catholic families where the miraculous Image of Our Lady of Perpetual Succour is not now known and treasured as the most loved and favourite Picture of the Blessed Virgin. By a singular privilege, which may be noted, for it is as precious and consoling as it is rare, it is not only the original Picture in St. Alphonsus' Church in Rome, that is miraculous, but the greater number of authentic copies are also miraculous, as may be seen from the numerous votive offerings that adorn the shrines of Our Lady of Perpetual Succour in all parts of the world. It is well known that even the little paper pictures and the medals have been the instruments of countless miraculous favours and graces.

Needless to say, the Vicar of Christ has most strongly encouraged devotion to Our Lady of Perpetual Succour and her miraculous Picture by special favours and indulgences. By a Decree of Pius IX. the Congregation of the Most Holy Redeemer

ἰρ τράταιρεαέτ πά λειτ ἰρ αν ταιρρεανν ναοῖτα
 αρ ριυβαλ ας Cumann αν ἴυαρκαλτόρα Ρό-
 ναοῖτα μαρ εὐμῆνιυζαὸ εἰνν βλιαῶνα αρ
 Ἐοροῖνιυζαὸ να Μακραῖνλα.

Αν Cumann βραίτρεαέαιρ το κυρεαὸ αρ
 bun 1 μβλιαῶαιν α 1871 τυς ριο IX. κοῖαέτ ἰρ
 βυαῶα Ἄρτοεὐμαινν τοὸ 1 μβλιαῶαιν α 1876
 πά τοζαῖρμ αρ Μαῖστθινε Σιορ-εαβραε ἰρ Σαι
 Αλφονρα, αςυρ β'έ αἰνν αν ἴάρα ναοῖτα πέμ
 αν ἐεαὸ αἰνν το κυρεαὸ ριορ 1 πολλα αν
 Ἐμαινν. Τοῖς πέ Αέαιρ Κοιτέεανν Ἐμαινν
 αν ἴυαρκαλτόρα μαρ ριορ-υαέταρᾶν αρ αν
 Ἄρτο-εὐμαινν. ἰρ ἐ τᾶ μαρ υαέταρᾶν αρ αν
 Ἄρτο-εὐμαινν ἰνῶιυ αςυρ κοραῖντ ἄρτο υζῶαρ-
 ἀραε να Μακραῖνλα μαρ εὐραμ αἰρ 'ραν Ροῖμ
 ουινε ὀ η-αρ τοτίρ ὀίλ πέμ .1. Ράορμᾶῖς
 Ρό-υρραμαε υα Μυῖρεαῶαῖς υαέταρᾶν Κοι-
 τέεανν αςυρ Ἄρτο-Ρεαέταῖρε Ἐμαινν αν
 ἴυαρκαλτόρα Ρό-ναοῖτα. Αρ αν ζευμα ρο
 αςυρ αρ ἴνιζτιῶ ζο λεὸρ εἰτε λείμυζτεαρ αν
 βαιντ ατά ας " αρ Μαῖστθιν Σιορ-εαβραε λε
 ηέῖμνν."

ΔΡ ΤΑΙΝΙΣ ΣΑΙΝΛΑ ΝΑ ΜΑΚΣΑΙΝΛΑ
 ΝΑΟῖΤΑ ΖΟ ΗΕΙΡΙΝΝ 1 Η-ΑΙΛΛΟΤΟ?

Ναε αρ ὀαλταῖῶ αρ Μαῖστθινε Σιορ-εαβραε 1
 ηέῖμνν το βεαὸ αν τ-άταρ τοά ὀρέαορᾶῖθε

commemorates the anniversary of the Coronation of the Picture by the celebration of a solemn Feast with special Office and Mass.

The Confraternity established in 1871 was raised to the rank and privileges of an Archconfraternity by Pius IX. in 1876, under the invocation of Our Lady of Perpetual Succour and St. Alphonsus, and the saintly Pope had himself enrolled as the first member of the Confraternity. He appointed the Father General of the Redemptorists to be perpetual Director of the Archconfraternity. To-day the Director of the Archconfraternity of Our Lady of Perpetual Succour and the official and supreme guardian of her Picture in Rome, is a child of our own dear land, the Most Rev. Patrick Murray, Superior General and Rector Major of the Congregation of the Most Holy Redeemer. In this, as in many other ways, is shown the union existing still between "Our Lady of Perpetual Succour and Ireland."

DID COPIES OF THE HOLY PICTURE COME TO
IRELAND IN THE OLDEN DAYS ?

What a joy to the clients of Our Lady of Perpetual Succour in Ireland if more light

ρταιρ να ηαιμριε ρεο υιλε το νοεταθ νιορ
 μο ρελεαιντ αν βραξφαιθε ι μεαρσ μινντιρε
 να ηεμεανν κοιρ βαλε κομαρτα ειζιν τα
 λαιζε ε δε'ν υρραιμ ο'αρ Μαιζοιμ θεαννιυζε
 ρα τειθεαλ να Σιορ-εαυραε! Νιορ ειμζ ιιν
 λον μιαν δε'ν υρραιμ ρεο ο'ραξαιλ να λον
 ταζαιρτ το'ν Μασραμιαλ. Ζο θειμιν θεαθ
 ρε bun ορ ειοιη αζαιηη ρυιλ το βειε τε η-α
 λειτερο βρειρ ιρ οα εεαθ βλιαθαν ο ροιη.
 Cum αν υρραιμ το ρρεαμυζαθ νιορ μορ
 ραμια δε'ν Μασραμιαλ το ρεαιρεαθ, αζυρ
 μορ-μορ ηι ελοθδυαιλτιθε ραμια ραορα, ζαν
 βαε τε ζμιαηζμιαραθ, αν τραε υθ. Ιρ αρ
 ειζεαν α εαζαθ τε η-αρ ριηρεαρ αν ταρρεαν
 ιρ να ραιθρηνιθε το βειε αεα "αιμρεαρ υθ
 αν τορεαοαιρ αζυρ αν υιλε." Αν ραιθ ιρ βι
 τουλ αεα αρ αν αιρρεαν ιρ αρ αν ζκορδιοη
 Μυιρε, μοεμυζεαοαρ ζο ραιβ α "Σιορ-εαυαιρ"
 ιοητα. Ζαν λον αιμραρ το μυμ αν Σαζαιρτ
 ιρ αρ ηθρμιατερε αν μερο ρεο ο'α τορρεαοαιβ
 εεαρτα ρεαιρτε .ι. ζο ραιβ θε θυαιθ αζ αν
 αιρρεαν ιρ αζ αν ζκορδιοη Μυιρε, αζ Ιορα
 Κριορτ ιρ αζ α Μάταιρ "εαυαιρ το εαυαιρτ
 τοιβ ρο το μεαλιταθε."—Heb. ii. 18.

Μαιθιρ λε ρταιρ, ρε αεα ρρεαμυιζ θρμιατερε
 Αζυιρτιη να ηεμεανν υρραιμ ο'αρ Μαιζοιμ
 Σιορ-εαυραε ι ηεμινηη ηο α μαλαιρτ ιρ τρμιαζ
 ηαε ρειοιη ραν α ραθ. Αρ αιμριζ ραμιαλ

could be thrown on all this period, to find, perchance, some trace, no matter how faint, of devotion amongst our people in Ireland to Our Lady under the title of Perpetual Succour! We have found no trace of this devotion nor any mention of the Picture. Indeed, it would be unreasonable to expect so much over 200 years ago. The propagation of the devotion would need the spread of copies of the Picture, and there was besides no cheap printing of pictures, much less photographs, in those days. Our poor people could barely have the Mass and the Rosary Beads, not to speak of pious pictures, in "those dark and evil days." In so far as they had the Mass and the Rosary they found in them their "perpetual succour." This certainly our Priests and Friars did teach their poor, persecuted and scattered flocks—that the Mass and the Rosary, Christ and His Mother, were "able to *succour* them that were tempted."—Heb. ii., 18.

Whether or not, as a matter of historical fact, the Irish Augustinian Friars propagated in Ireland devotion to Our Lady of Perpetual Succour it is impossible to say. Did a copy of the Picture find its

δε'ν Μάκραμαιλ τῆρ να ηέμεανν 1 η-αλλότ? Δρ τυς να θεόμαιότε ραμίλα δε'ν Μάκραμαιλ μίορβαίλτις λεό αβαίλε αςυρ ιατ ας ρίλλεαδ 1 μβλιαδαιν α Ι661? Ιοῖρ αν βλιαδαιν ριν αςυρ βλιαδαιν α Ι700 βί κόμννιθε 1 γCILL Σαιν Ματιύ Δρ Όοννέαδ Οιρβιθνεαδ α Ιααδαδ έεανα, αςυρ ιρ ιομδα υαιρ αν έλνις γαδ λά ιρ γαδ οιοθε το έαιτεαδ ρέ 1 λάταιρ α Μαιζθιμε ανηρα. Δρ έυιρ ρειρεαν ραμίαιλ δε'ν Μάκραμαιλ μόρ-έλύ έυμ γαδ ελοέαιρ τδ ραιβ ας α Όρτ 1 ηέμινν μαρ ρόλαρ τδύβ ρο το βί ας ρυλαινς 1 η-α έαλαμ τούτέαιρ? Ό βλιαδαιν α Ι739 γο ττι γυρ τυγαδ ρεαιρεαδ Δρ Έυμανν Σαιν Ματιύ θειέ μβλιαδνα ιρ τρι ριέιτ ηί βα θιαδναίξε βί εαιθρεαμ γαν ρεαοναδ ηαδ μόρ ας έίρινν Ιε Colláιρτε Σαιν Ματιύ αςυρ Διτρεαδα ιρ μιε λέιγινν ας ταιρτεαιλ ανονν ιρ αναιλ. Δρ έυγαδαρ ρύτ λεό γο ηέμινν ραμίαιλ δε'ν Μάκραμαιλ? Εεαρτα ιατ ρο υιλε γο μβαινεανν βηίς λεό γαν αμπαρ, αέτ ιρ θεοεαιρ, μά'ρ ρέιθιρ 1 η-αον έορ, ιατ το ρείότεαέτ ανοιρ.

Αςυρ 1 η-α θιαδ ραν, μά θειμεαν μαέτναμ, ταρ ηθόις βα ηάδύρτα ιρ βα οίρεαμναδ αν ηυτ υαέα ραμίλα δε'ν Μάκραμαιλ το έυρ ηο το έαβαίρτ λεό αβαίλε γο ηέμινν. Θειμεαδ να ραμίλα γαν αον αμπαρ. Αν υαιρ ρυαιρ Διτρεαδα Έυμανν αν ρυαρκαίτόρα ρειλβ αν

way into Ireland in the olden days? Did the returning exiles bring home copies of the miraculous Picture in 1661? Between that year and the year 1700 the Venerable Donogh lived at St. Matthew's, spending many hours day and night before his beloved Madonna—did he have a copy of the famous Picture sent to the Convents of his Order at home for the consolation of his suffering countrymen? From 1739 till the dispersion of St. Matthew's Community, seventy years later, there was almost constant intercourse, and Fathers and students coming and going, between Ireland and their College of St. Matthew—and did they carry a copy of the Picture into Ireland? All these are, of course, most interesting questions, but difficult, if not now impossible, to solve.

Yet, when we consider it, is it not only natural and reasonable to expect that the Irish Friars did send or bring copies of their Picture home to Ireland? Copies were certainly made. When the Redemptorist Fathers got possession of the property on the Esquiline and the ruins of old St. Matthew's, they found painted on one of the ruined walls the image of Our Lady of

τεαρμωινν ἀρ ἀν Εαρϋελίν ἀγυρ φοτῖραιζ
 Sean-εἰλλε Σαιν Ματιύ τ' αἰμριζεαταρ Ιομάιζ
 ἄρ Μαίζθωινε Σιορ-Ἐαβραῆ ταρριαιζτε αμαῆ λε
 τᾶτευζαθ ἀρ ἔεανν δε να ρεαν-ῤαλλαιῖβ. Ἀγυρ
 νί heαθ ἀνάιν ζο ηδεαρναθ ραῖλλα ἀῆτ μαριαθ
 ιαθ. Μο ριαθῆνυρε ἀρ ριν λιτιρ ὁ Ἐαρυιρῖν ι
 Σιορα ι ηΟιρτεαρ τοῖμαῖν ἔμμ α Ἰαῆταρᾶιν
 'ραν Ρόμῆ ἀζ ζαβᾶιλ βυθῆαῆαιρ δε ἕαρρ
 ραῖμαλ ιρ bonn ἄρ Μαίζθωινε Σιορ-Ἐαβραῆ τᾶρ
 κυρεαθ ἔμζε ιρ ἀζ ταζαιρτ το " ὅμνε τ' ἄρ
 ηδεαζ-ἔᾶιρτοῖβ ταραβ αἰμμ Seanῆεῖρ ζο ἕρϋιλ ι
 η-α ρεἰλῖ μαεραῖμαἰλ ἀρ ηὸρ ἀν ἔμν ἀτά 'ραν
 Ρόμῆ ἀῆτ α βεῖτ beαζᾶν ηῖορ λυζα. Ἐᾶιμζ ἀν
 ἡαεραῖμαἰλ ρεο ἔμζε ριῦθ τῖε η-α ἡᾶῆαιρ ὁ
 η-α ρεαν-αῆαιρ, τᾶραῖβ αἰμμ Seanῆεῖρ, λειρ,
 Ιοθάιλεαῆ α ρυαιρ ρεἰλῖ να μαεραῖλλα, ηῖ
 ρυλάιρ, ροῖμ Ἀῆρυζαθ Μὸρ να ρραἰννε, ἀγυρ
 ἀν Ἰμαίζθεαν ρᾶ ρεἰμ 'ραν Ρόμῆ." Ἀηηροἰ
 το lean ἀν τᾶῆαιρ Ἰρραμαῆ τ' ἄ ρεῆαλ ι τταοῖβ
 εαταρζαβᾶλα μιορβαἰλτιζε ἄρ Μαίζθωινε Σιορ-
 Ἐαβραῆ ἔμμ ἀναμ α ρεαν-αῆαιρ το ἔοραιρτ
 ἀγυρ οηὸιρ ιρ ὀιζε α ιμζινε, ὀιρ βῖ δε τᾶῆαῖ-
 λαῆτ ἀζ βαἰρτ λεί ζυρ ἔμζ ὅμνε δε ῤᾶιρῖβ
 ἄρτα να τῤυρκαῆ ρᾶ ηδεαρα ῖ, ἀγυρ βα ἔοητα-
 βαρῆαῆ ἀν ηῖθ ὅι ε.

Ἀν Ἰμαεραῖμαἰλ ρεο το τυζαθ ὁ'η Ιοθάιλ ζο
 Καῆαιρ Ἐοηρταἰντῖν λειρ ἀν Ιοθάιλεαῆ Sean-
 ῆεῖρ, δεηῖμνυζαθ ἰ ηαῆ ρεῖτοῖρ α ρᾶρυζαθ ζο

Perpetual Succour. And not only were copies made, but copies were distributed. As proof of this we have a letter from a Capuchin Father at Sira in the East to his Superior in Rome, in which, after thanking him for the pictures and medals of Our Lady of Perpetual Succour sent to him, he speaks of "one of our good friends, Janvier by name, who has in his possession a picture just like the one in Rome, but somewhat smaller. This picture came to him through his mother from his grandfather, also named Janvier, an Italian, who must have come into possession of it when, previous to the French Revolution, the Madonna was so famous at Rome." The Father then goes on to relate the miraculous intervention of Our Lady of Perpetual Succour to save the grandfather's life, and the honour and virtue of his daughter, whose remarkable beauty had attracted the dangerous attentions of one of the highest Turkish Pashas.

This picture, brought from Italy to Constantinople by Janvier, the Italian, proves beyond doubt that copies of the famous Picture were made and distributed while the original was still in St. Matthew's on the Esquiline. Time, therefore, may yet

nƆEAMNÁƆ ƆAMLA DE'N MACEAMAIL MÓR-ÉLÚ IR
 ƆUR MAIƆÁƆ IAD AƆUR AN MACEAMAIL BUNÁƆRÁÉ
 I ƆCILL ŠAM MAIƆIÚ AR AN EAPCUILÍN. AR AN
 AƆƆBAR ƆOIN NÍ MÓIƆE 'NÁ ƆO NƆEAMNÁƆ AN
 AIMPƆAR ƆÓR ƆEAMNÁMIL ÉIĞIN DE MACEAMAIL
 ÁR MAIĞƆINE SÍOR-ÉABƆRÁÉ ƆO NÓƆƆÁƆ I NÉIRINN
 IR ƆO ƆAMƆAC ANÍOR, B'FÉIƆIR, AR ÍOƆƆAR LEABAR-
 LAN LÁN DE ƆMÚIƆO NO AR CNUAPÁƆƆ ÉIĞIN
 ƆEAM-ŠAMAIL NÁR BACÁƆ LEƆ IR NÁR CUMNÍĞEÁƆ
 OIƆÁ LE ƆÁƆA, ƆÁƆA. ƆÁM DEIMNÍĞƆE ƆO
 NƆEAMNÁƆ ƆALƆAIƆE ÁR MAIĞƆINE BEANNUIĞƆE
 LEƆ ƆÉIN ƆO BƆUIL ƆÉ DE ƆUALƆAR ƆROIƆE OIƆÁ
 BEIƆ AR IOIĞ ƆÁÉ NIƆE ƆO ÉABƆRÓÉÁƆ I N-ƆON
 ƆRIĞE CUM LEIPIUĞÁƆ ƆO ƆÉANAM AR ƆƆAIR ÁR
 MAIĞƆINE SÍOR-ÉABƆRÁÉ AƆUR ÉIPEANN AN ƆRÁƆ
 ƆÁƆÓ ƆO MAIƆ CEALL ŠAM MAIƆIÚ AƆUR NA
 BƆAIƆE Ó ÉIRINN ƆÁ ƆÉIN.

URRAIM ƆO'N MACSAMAIL AƆ LEÁƆÁƆ IS NA ƆÍORƆÁIB SO NÍ BA ƆIÁƆŃAIĞE

ƆILLMÍR AR ƆƆAIR ƆIÁƆŃÁÉ NA MACEAMLA
 AƆUR AR AN ƆCAOI MAI A BƆUIL URRAIM ƆI AƆ
 LEÁƆÁƆ. ƆIO IX. ƆÁRA IR EÁƆ ƆO ƆUIPI AN
 ÉEÁƆ ŠAMAIL UĞƆARÁRÁÉ DE'N MACEAMAIL AƆUR,
 MAI AƆUBRÁƆ ÉEANA, BÍ CION A ÉROIƆE AIĞE
 UIƆE. CUIPEÁƆ AN ƆARA ŠAMAIL Ó'N RÓMŃ ƆÓ
 LÁM AƆUR ƆÓ ƆÉALA ÁƆAR ƆOIƆÉINN CUMAINN

disclose in Ireland some old copy of the Picture of Our Lady of Perpetual Succour resurrected from the dusty depths of some library or neglected and forgotten picture collection. The clients of Our Lady will, we are sure, consider it a duty of love to be on the look-out for whatever may help in any way to illustrate the history of Our Lady of Perpetual Succour and Ireland in the olden days of St. Matthew's and the Irish Friars.

SPREAD OF DEVOTION TO THE PICTURE IN THESE COUNTRIES IN LATER TIMES

But to return to the modern history of the Picture and the spread of devotion towards it. Pope Pius IX. received the first authentic copy of the Picture, and, as has been said, had a very tender love for it. The second copy blessed by the Pope, as are all the authentic copies, was sent by the Father General to the Redemptorist Fathers at Bishop Eton, near Liverpool (June, 1866), as they had generously offered to make full compensation to the little Irish community in Santa Maria in Posterula for the loss of the Picture.

ἀν Ἰουαρεαλτόρα ἰρ πό βεανναῆτ ἀν Ἰάρα—Ἰά
 μαρ εὐριτεαρ ἡδὲ Ἰαμίαιλ υἱοδαρἰάραῆ ὁ'ν
 Ρομίη—ἡο ὅτι Διῆραῆα Ἐμμανη ἀν Ἰουαρ-
 αλτόρα ἰ μαιιριτιη Εαρβοιῖς Εαταιν ἰ η-αιε
 Ἰιβεαρῖυιλ μί Μειτῆν Ἰ866; ὅη ἡεαλλαδαρ
 Ἰύο ἡο Ἰλαῖτεαμίαιλ ἡο ὅταβαρῖαιδιῖρ Ἰάν-
 ὅιοῖαλταρ ἀρ Ἰον ἡα Μαεραμίλα ὅο'ν Ἐμμανη
 βεαῖ ἡεαῖεαλαῆ ἰ ἡCιλλ Μιυρε ἰ βῖορταρῖυλα.
 Cυρραῖο ἀν τραμίαιλ Ἰιν ὅρ εἰονη ἡα ἡαλτόραῆ
 Ἰραν ὅυῖριῖς Ἰῖριὸβἰάιθεαῆ. ἰ μβλιαῖοαη ἀ Ἰ869
 Ἰολἰῖριυῖεαῖο Ἰαμίαιλ εἰλε ἰ ἡCὸμίαιρ εἰλλε ἀν
 Ἰοβυιλ ἡόηρ. Ὀα ἡεαρῖ ἡο Ἰαῖβ Σεῖν ἀρ
 Μαῖῖθῖοηε Σιορ-Ἐαβραῆ ἰ η-α ὅοβαρ ἡῖἰἰἰ ἡῖυρ
 εομαοη ἡῖ Cαιτλιεῖβ ἡα ὅύῖαιῖε Ἰιν ἡῖυρ ἡῖ
 Cαιτλιεῖβ Ἰιβεαρῖυιλ εὸμ ἡαιῖ. Ὀ βλιαῖοαη
 ἡο βλιαῖοαη τυῖαῖο ἡα ἡίλτε ὅαοηε τυῖαρ ἀρ
 ἡαεραμίαιλ ἀρ Μαῖῖθῖοηε βεανηυῖῖῖε ἡῖ μαιιρι-
 τιη Εαρβυῖς Εαταη ἡῖυρ βυῖο ὅόῖῖ ἡε ὅυηε
 ορῖα ἡά ταῖαηη ἀοη τυῖηε εὸιῖῖε ορῖα ἰ Ἰάταιρ
 ἀ ἡἰῖῖῖῖ ἀηηῖα. Ὀῖ cαῖῖη ὅ Ἐῖρῖηη ἰ Ἰιβεαρῖυιλ
 ἡῖυρ ὅυβαιῖτ Ἰῖ ἡο ἡῖεαῖηα ἀρ Μαῖῖθῖοαη
 βεανηυῖῖῖε ἡῖ ἀν ἡCηοc ἰ Μυῖῖ Ἐὸ ἰ ἡεῖῖεαρ
 ὅ ὅῖοc-αιεῖο εῖοῖῖε. Ὀά βαρῖ Ἰοη εὐρ Ἰῖ
 εὐμ ἀν Διῖρεῖοεὸαη ἡα Cαοῖἡἡαῖῖ ἰ ἡCὸμίαιρ
 ἀ Ἰεῖῖῖῖῖ ἀν βῖοηταηαρ ὅο β'Ἰεαρῖ ὅἰη β'Ἰεῖῖῖῖ
 ἀ εὐρ εὐῖῖε, ἡαρ ἀουβαιῖτ Ἰῖ Ἰέη η. Ἰαμίαιλ
 ἡῖυηη ἡε ὅ'ἰη Μαῖῖθῖοη Σιορ-Ἐαβραῆ.

Ὀά Ἰέ ὅε βυαῖῖο ἡῖ Cαεῖῖαη ἀρ ἡεῖῖῖῖ ὅά

That copy was placed over the altar in the private oratory.* In 1869 another copy was procured for the public church where the Shrine of Our Lady of Perpetual Succour soon became, and has ever since remained, a fountain of graces and favours to the Catholic people not only of the district, but of the city of Liverpool as well. Year by year thousands of people visit Our Lady's Picture at Bishop Eton, and never seem to weary in the presence of their beloved Mother. A young Irish girl in Liverpool, who claimed to have been cured by Our Lady at Knock, Co. Mayo, of what the doctor considered a bad form of heart disease, sent to Archdeacon Kavanagh for his chapel the best gift that she said she could send him, a beautiful oil painting of Our Lady of Perpetual Succour.

To England belongs the unique privilege of having two Dioceses dedicated to Our

* The Rev. Edmund Vaughan was then Rector at St. Mary's, Bishop Eton. It was he who in later years, with Father Thomas O'Farrell and other Redemptorists, introduced the Holy Picture to the Catholic people of Australia, amongst whom it is as well known and loved as in our own Land. The Missioners brought two authentic copies of the Picture with them, of which one copy is in Singleton, the other in Waratah, New South Wales.

ǺairǺe do beit̃ t̃oirb̃ir̃te ann do'Ǻr MaiḠṪṪoin SĪOR-ǺǺBṪRǺǺ. Ir iad̃ an do'Ǻ ǺairǺe reo Dún M̃leḋoin ir leḋour. Do reṡib̃ Earbog̃ Dún M̃leḋoin .i. an Doct̃uir Ró-urramac̃ De Lára mar reo i mbliḋoin a 1883: "Tá an ǺairǺe aḡur an Ǻir̃deaslaif̃ Ǻá comairce Ǻr MaiḠṪṪoine SĪOR-ǺǺBṪRǺǺ. ḡan doñ aṡmar ir m̃or iad̃ na ḡrárta do tuḡad̃ dúñn le linn an M̃h̃reoin. Ní mir̃te dom̃ a Ǻáḋ, ḡo deim̃in, ḡur cor̃m̃ail ḡo do'áiñis beannaḋt̃ Ǻó leit̃ anuar ar̃ Dún M̃leḋoin ó tiomnaḋ Ǻá n-a comairce an Ǻeall, aḡur m̃or-m̃or ó noct̃ad̃ an M̃acraṡm̃ail i réir̃eal na MaiḠṪṪoine. Na dooine ba Ǻréis̃te ir ba Ǻuḡḡa do'ñ Ǻeac-aiḋeḋt̃ do'iom̃p̃uis̃ cuio aca de b̃arr̃ an ḡrára tuḡad̃ doib̃, tá a Ǻuillead̃ aca i n-a naom̃aib̃ ó Ǻoin. Tá Ǻeab̃ar m̃or ar̃ Ǻaitlicib̃ an baile do'Ǻ b̃arr̃; deinead̃ Ǻreioeas̃n na ñdooine do'ait̃beoḋc̃ain ḡlan; ḡo deim̃in, tá Ǻé com̃ láir̃oir̃ añno ir mar tá i ñéir̃inn Ǻéin."

Ó M̃aiñir̃tir̃ Ǻr MaiḠṪṪoine SĪOR-ǺǺBṪRǺǺ i b̃reir̃t do' Ǻéir̃ mar̃ innir̃tear̃ dúñn, tá an ur̃ram̃ reo aḡ a leaḋad̃ Ǻéin i mearc̃ na b̃rírean ar̃ Ǻuio Alban uile. Ǻé aic̃ ḡo ḡcuir̃tear̃ an ur̃ram̃ ar̃ bun i ñAlbañ bionn Ǻáilte ir Ǻíde moim̃pe aḡur cuir̃tear̃ an-Ǻuim̃ iñte; aḡur bionn beannaḋt̃ Dó ḡo Ǻollur̃ do'Ǻ b̃arr̃ ar̃ Ǻaoḋar̃ na ñait̃reac̃ tair̃til i ḡc̃éin ir ar̃ a mir̃eḋnaib̃ coif̃ baile.

Lady of Perpetual Succour. These two Dioceses are Middlesbrough and Leeds. His Lordship the Bishop of Middlesbrough, Most Rev. Dr. Lacey, wrote in 1883: "The diocese and Cathedral are dedicated to Our Lady under the title of Perpetual Succour. Great undoubtedly are the graces which have been given during and since the Mission. Indeed, I may say, a special blessing seems to have descended on Middlesbrough since the church was dedicated to her, and more particularly since the Picture was exposed in the Lady chapel. Some of the most abandoned and inveterate sinners have had the grace of conversion, and some have been changed into saints. The tone of Catholicity is much improved in the town; the Faith of the people has completely revived; indeed it is as strong here as in Ireland itself."

From the Monastery of Our Lady of Perpetual Succour at Perth, the devotion, we are told, has spread amongst the faithful in all parts of Scotland. Wherever the devotion is introduced in Scotland it is eagerly welcomed and is very popular, and through it the labours of the Missionary Fathers abroad, and their Retreats at home have been signally blessed.

AN ÉEAD SCRÍN AḠ ÁR MAIḠṪO IN SÍOR- ÉADBRAC I N-ÉIRINN

AN ÉEAD ÍAMAIL UḠṪARÁRAC DE 'N ÍMACRAMAIL
A TÁINIS ḠO HÉIRINN, 'RAN PAOḠAL PO I LÁṪAIR
PÉ PCÉAL É, TÁINIS RÍ ḠO CAṪAIR LUIMNIḠE PÁ
ṪEIRIACṪO BLIAṪNA A 1867; AḠUR ṪIA ṪOÍNAIḠ
AN NAOMACṪO LÁ PÍCEACṪO DE MÍ NODLAG AN BLIAṪAN
ÉEADNA DEINEACṪO A NOṪACṪO I ḠCILL CUMAINN AN
ÍUARCAITÓRA I ḠCnoc Sain AlḠonra. ṪORNIḠ-
EACṪO AR ṪRIDIUM AN NAOMACṪO LÁ PÍCEACṪO. LÉIḠ
EACṪO ÁRṪO-AIRIACṪAN PÓLAIMANTA AR A HAON UAIR
ṪÉAS. ṪÁ ÉIR PEO CUIACṪO REACṪAIRIACṪO AN ṪIḠE
.i. AN ṪACṪAIR ṪRIDIḠEIT, AḠUR AN CUMANN UILE
AR ÉOMṪÁIL ḠO ṪÍ AN AITÓIR MAR AR CÓIRIḠEACṪO
AN ÍMACRAMAIL NUACṪO POIM PÉ. ṪAR ÉIR ṪÓ AN
"ÍMAGNIFICACṪ" ṪO ÉANAṪ ṪEIN AN ṪACṪAIR
ṪRIDIḠEIT AN ÍMACRAMAIL ṪO NOṪACṪO IR A CUI
PÁ ṪÚIR. ANIRIACṪO ṪO CUIACṪO AN ṪACṪAIR MAC-
ARBAIR AR AN ḠCIRANNÓIS, AḠUR Ṫ'INNREACṪO
PCÉAL ÍMACRAMILA NAOMṪA AR MAIḠṪOINE SÍOR-
ÉADBRAC ṪO PÓBAL ÉIRIACṪANACṪO ṪO 'N ÉEADUAIR.
CUIR AN PCÉAL ÁLUINN AḠUR LÍOMṪACṪO CAINNTE
AN ṪREANMÓNUIṪE ṪOḠṪA ÁṪAR CPOIṪE OPIṪA. IR
ṪEIMIN ḠUR CUIR ÉIRIACṪO CÉAD MÍLE PÁILTE LE
PÍOR-ṪÚṪIACṪO CPOIṪE AN LÁ ÚṪO POIM AR MÁṪAIR
SÍOR-ÉADBRAC AḠUR POIM AN UIRIACṪO A ṪUḠṪAIR

OUR LADY OF PERPETUAL SUCCOUR'S FIRST
SHRINE IN IRELAND

The first authentic copy of the Picture to come to Ireland, in modern times at least, arrived in Limerick towards the end of 1867, and on Sunday, December 29th of that year, was unveiled in the Church of the Redemptorists, Mount St. Alphonsus. On the 29th a Triduum was begun. There was a grand High Mass at eleven o'clock, after which the Rector of the House, Father Bridgett, and the whole community went in procession to the altar where the new Picture had been placed. After intoning the *Magnificat*, Father Bridgett unveiled the Picture and incensed it. Then Father Harbison ascended the pulpit, and the story of the sacred Picture of Our Lady of Perpetual Succour was for the first time unfolded to an Irish congregation enraptured by the beautiful story, and by the eloquence of that great, popular preacher. It was a truly whole-hearted fervent *céad míle fáilte* that Ireland gave that day to the Mother of Perpetual Succour and devotion to her Picture. Needless to say,

ṽá Macraíúail. Ní gáṽaṽ ḁ ráṽ ḡo ṽtuḡ rí ṽioḡal rṽ ééaṽ ṽá ṽaltaíṽ.

ṽ'orpclaṽ míreṽn 1 ḡCill Šain Alponra an lá cuíreṽ ḁríoc leir an Tríoúim .i. lá Coilne 1868. Trí reáctmáine bí an míreṽn ar riuṽal aḡur le n-a linn ṽeim ár Maiḡŋean Síor-éabrac ionḡantairíṽe. ṽí bunáṽ Cumáinn an lín Tíḡe Naomṽta 1 ḡcaṽair Luimniḡe ar ṽeaḡ-ṽoraṽ an míreṽn rín. An lá cuíreṽ ar bun é cuíreṽ ainmneaṽa míle ḡo leíṽ fear ar an ḡolla. Cuir toraṽ ionḡantaṽ an míreṽn áṽar crioíṽe ar Earboḡ Luimniḡe .i. an ṽoṽtúir Ró-urramaṽ Duicléar, aḡur aṽu-ṽairt: “ Seo í an míorbáil atá ṽéanta aḡ ár Maiḡŋin Síor-éabrac, míorbáil ir mó táṽaṽt ḁ ṽraṽ, amár, ’ná leíḡear buaṽalla ṽaill no cnearuḡaṽ máirtíníḡ.”

Tá ruar le leáṽ-ééaṽ bliáṽan anoir ó ṽuṽarṽar na rṽcail reo, aḡur tá an míorbáil ar riuṽal rṽr. Tá an Cumáinn aḡ ṽul 1 líon- máire rṽr. 1 mbliáṽna .i. 1913, bí éúḡ míle ir trí ééaṽ ṽalta 1 láṽair aḡ an ḡComaṽine Coitṽeann aḡur ruar le ṽá míle buaṽaill, aḡur íaṽ uile éom ṽúṽmaṽtaṽ ṽíir le fearaíṽ na bliáṽna ḁ luáṽr ar 1 rṽair .i. 1868.

she rewarded her children a hundred-fold.

A mission was begun in the Church of St. Alphonsus the day the Triduum concluded, that is, New Year's Day, 1868. During the three weeks of the mission Our Lady of Perpetual Succour worked wonders. One of the chief fruits of that mission was the founding of the Confraternity of the Holy Family in Limerick City. The first day of its establishment 1,500 men were enrolled. The Bishop of Limerick, Dr. Butler, was delighted with the wonderful results of the mission, and exclaimed: "This is the miracle wrought by Our Lady of Perpetual Succour, surely a far greater miracle than the curing of a blind boy, or the healing of a cripple."

It is now well nigh fifty years since these words were spoken, and the miracle still remains. The Confraternity has gone on ever increasing in numbers, and still upholding the honour of its great name. This year (1913) over 5,300 members were present at the grand General Communion and nearly 2,000 boys—all as fervent and true as the men of historic '68.

LEAƆƆAR AN URRAIM AR ƆƆAID ÉIREANN

Níor b'féidir cur ríor i n-íomplán annro ar an gcuma mar ar leaĊ an urraim d'ár MaiğƆoin Síor-ĊábráĊ i nÉirinn. Ó'n ló noĊtaĊ an Márcamáil naoimĊa i gcóimair adomolta muinntire luimniğe i mbliadain a 1867 tá urraim d'ár MaiğƆoin Síor-ĊábráĊ ağ leaĊtaĊ ír ağ dul i ndúĊraĊt i mearc ár ndaoine i nğáĊ áit, i dtreĊo go bfuil ré coitĊianta ar fuio na tìre anoir. Ó n-a Scrin glóimair i luimniğ do rĊair an MaiğƆoan Muire miorbailtìde ðrára ağur íompuigĊte ağur leiğear cuirp go fairring. Ċonnaic aìtreacá Ċumainn an fuarcaltóra na hionğantairìde ro ar riubal fá n-a rúilìb, ağur reo amac iad ağ molaĊ, le linn a dtairteal, móir-Ċrócaire Dé ağur milreacĊ ír daonnaĊt ír coimacĊ a mĊtar ðeannuiğte fá Ċeireal rólárac ár Mátar Síor-ĊábráĊ. ði na mireónuirìde go díoğraireacĊ ağ molaĊ Mátar Dé, ağur d'fáiltiğ na daoine roim an urraim i nğáĊ áit Ċom lúĊğáireacĊ nac móir ír mar d'fáiltiğ muinntear an trean-íaoğail roim an urraim do'n Ċoróm Muire ó lámáiĊ Sain Doimnic. Náir b'é an ráirín ráirteacĊ ríor-Ċábráir ár ndaoine ró-Ċéarta le bliadantaiĊ fada dorĊa

SPREAD OF DEVOTION THROUGHOUT IRELAND

A full account of the spread of devotion to Our Lady of Perpetual Succour in Ireland would not be possible in these pages. Since the day in 1867 the holy Picture was exposed for the veneration of the people of Limerick, devotion to the Mother of Perpetual Succour has been spreading and growing year by year amongst our people everywhere, so that now it is universal in the Land. From her glorious Shrine in Limerick, Mary lavished miracles of grace and conversion and cures of body as well. The Redemptorist Fathers saw many of these wonders happening under their own eyes, and they went forth joyously to preach on their missions the great mercy of God and the sweetness and clemency and power of His Blessed Mother under the consoling title of Mother of Perpetual Succour. The missionaries were enthusiastic in their praises of God's Mother, and the people everywhere welcomed the devotion almost as rapturously as the people of old did the devotion of the holy Rosary from the hands of St. Dominic. Was not the

κομῆτα θε ἴαοῖαλ α ὀτίηε. Ἀῖυρ ρεο ἀνοίρ
 1 η-α μεαρσ Μακραῖαιλ ἠαοῖτα Ἰἷυηε Ἀῖυρ
 ἀη θείῖρσέαλ σέαθνα σαβραε ἀιαι ὀόιβ υιτε
 Ἀῖυρ μὸρ-μὸρ ὀο'η εῖυρ ρεο ὀά ὀαλταῖβ α
 εῖυτ 1 βρεααῶ, β'ῖείυιρ, 1ρ "α εῖυσαρ ῖά
 εῖρῖε." Ἰἷ ῖέαῶραιο ὀον τεαησα ἀῖρεαῖ ὀο
 ὀέαηαῖ ἀρ ἀη μέυο ἀίτρεαῶ 1 ηέῖρῖηηη ῖυρ εῖυῖ
 ἀη ῖαιῶρῖη ῖάῖρτεαε Ἀῖυρ Μακραῖαιλ ἀρ
 Μαίῖωηε Σιορ-εἄβραε εῖαῖρῶ οῖῖα ὀ ῖοη
 ῖυαλα ἀρ ῖυαλαῖη μαρ ἀῶεαῖῖά εῖυμ "σαβαιρ
 ὀο εἄβαιρτ ὀο λυέτ ἀηῶεῖρε, σαηῖαῖη ὀο λυέτ
 εἄῶὀὀαῖρ, Ἀῖυρ ῖῖρῖεαε ὀο λυέτ ῖῖτε ὀεὀρ."
 Ἀη μέυο Μακραῖαιλ ῖοῖρ βεαῖ 1ρ μὸρ 1ρ ἀη
 μέυο βοηη ὀ'ἀρ Μαίῖωη Σιορ-εἄβραε ῖο
 ηῶεαῖηαῶ α ῖβεαηηαεαῶ Ἀῖ ῖῖρῖεὀηαῖβ ἀρ
 λειῖλιῖ 1ρ α ῖαῖαῶ ῖε εῖυῖ βῖαῶηα 1ρ ὀά
 ῖῖεῖῶ, 1ρ ἀῖηα μαρ ῖά ἀη ῖεεαλ ἠῖ'ῖ ὀον ὀυλ
 ἀρ α ῖσὀῖηῖεαῖη. 1ρ ἀρ εῖῖῖεαη ἀῖά ἀίτρεαῶ 1
 ηέῖρῖηηη ἠηῶῖυ, 1ρ εῖυα 1 ῖβαῖηε μὸρ ε ἠο
 'ῖαη ῖυαῖε, ῖαη εὀῖαρ Ἀῖυρ εῖοη ἀη ἀη Ἰἷακ-
 ραῖαιλ. ῖά ῖῖ ῖε ῖαῖῖαῖ 1 ὀῖῖῖ ἀη ῖεῖρῖηεὀῖα
 1 ῖβοῖε ἀη ῖῖρ οῖβῖε 1ρ 1 ῖβοῖῖαη ἀη ῖῖορ-
 ὀεὀῖαῖη : 1ρ ῖοηὀα υαῖρ ὀο ῖυαῖρῖεαῖαῖρ ῖεῖη
 1 ὀῖῖῖῖῖῖ ὀεαῖῖα ἀρ ῖσαῖῖραε ῖ Ἀῖ εῖυῖὀῖυῖαῶ ῖε
 λυέτ ἀηῶεῖρε Ἀῖυρ εἄῶὀὀαῖρ 1ρ Ἀῖ ῖαβαιρτ
 ῖῖρῖηῖ ὀο λυέτ ῖῖτε ὀεὀρ.

ῖά ἀη Ἰἷακρῖαιλ ῖε ῖεῖρῖηηη 1 ῖσὀῖαῖρ
 υῖρῖαῖηε ἀη ῖὀβαῖλ 1ρ ἠα εἄῶῖαῖβ εεαῖλ, 1

Rosary Beads the perpetual succour of our sorely tried people through so many long, dark, weary years of their country's history? And here now was Holy Mary's Picture come to give the same sweet message of succour to all, and especially to those of her children who may have fallen into sin and "try to rise." No tongue can tell how many Irish homes the Beads and the Picture of Our Lady of Perpetual Succour have since visited, as it were, hand in hand, to "succour the miserable, help the faint-hearted and cheer those that weep." Countless, simply, is the number of Pictures, large and small, and medals of Our Lady of Perpetual Succour that have been blessed at missions alone and distributed during the past forty-five years. There is scarcely an Irish home to-day in town or country where the sweet Picture is not known and loved. It is in the farmer's house and the labourer's cottage and the humble cabin of the very poor—how many times we have found it in the poorest homes of our cities, helping the miserable and the faint-hearted and cheering those who weep.

The Picture is exposed for the veneration of the people in very many of our Irish

n-ár ġcloóaraib, i n-ár mainirtreácaib, i ġcolláirtib ir i rcoláib na ġcaitliceáé ar fuairt Éireann.

Miò do éuridġ ġo móir, ġan amhar, cum an urraim reo t'ár Maiġoin Síor-éadraó do éur ró fuim i nÉirinn ir i nġac áit eile ir ead an méir reo, aġur ir fiú a áiream .i. naé ead amám ġo mbaineann buairt na miorbál leir an Mlacraimail árra bunadóraé acé baineann ré le "raimlaib" éom maié céadna, aġur deimniġeáó ro arír aġur arír de bairi miorbál aġur fábar n-ionġantaé. B'i "*Effigies semper miraculosa*" mar teideal ar an Mlacraimail i Sean-éill Šain Maiciú tá trí céad bliadán ó roin ann; aġur ir corimail ġurab é deónuġaó na bflaitear ġurab bealaé miorbáilteáé ġo dtí trócaire aġur ríor-éadair "na Maiġoine ríor-miorbáilteġe" ġac raimail beaġ ġo nveintear a mbeannaáaó ear cóimreám i ġcómar áitreab ár nodaime ir ġac bonn beaġ umál a éaittear timcéall an muinéil.

Na raímle uġdaráraéa ġur cuimleáó do'n Mlacraimail naomta féin iad ir leir ġur mó naomtaéé aġ baint leó i dtuarim an tráoġail 'ná leir na ġnáé-raimlaib, aġur ir mó urraim a éuġtar dóib dá réir. Tá raímle uġdaráraéa i nġac áir de'n doimán anoir, aġur tá

churches, in our convents and monasteries, in our Catholic colleges and schools.

What has, no doubt, particularly helped to popularise devotion to Our Lady of Perpetual Succour in Ireland, as everywhere else, is the noteworthy fact that not only is the original ancient Picture miraculous, but "copies" of the Picture also, as has been proved again and again by extraordinary miracles and favours. "*Effigies semper miraculosa*" was a title of the Picture in old St. Matthew's three hundred years ago, and it would seem to be the will of Heaven that even still the countless little copies that are blessed for the homes of our people and the humble little medal that is worn round the neck should be so many miraculous channels of the mercy and perpetual succour of the "ever miraculous Madonna."

The authentic copies that have touched the holy Picture itself are naturally more sacred in the eyes of all than mere ordinary copies, and devotion to them is much greater. Authentic copies are now in all parts of the world, and many of them have become famous for miracles. Like the original, these copies are painted on wood, are sealed and signed by the Most

μὸρῆυτο ἀσα ἀσυρ ἁ ν-αἰνμ ἰ ν-ἀμπε δε βάρη
 μιορῆυαλ. Ἄρ νόρ ἀν ἐἰνν βυναδῶραις ἰρ ἀρ
 ἀθμαδ ἁ ὁαυῖγεαδὸ να ραῖηλα ρο ; κυρεαδὸ
 ἀμαδ ἰαδ ρά ρέαλα ἰρ ρά αἰνμ Ἀτάρ Ἐοιτῆιν
 Ρό-υρμαμαῖς Ἐμἰαἰν ἀν ἴυαρκαλτόρα Ρό-
 ναοῖητα, ἀσυρ ὄειν ἀν ῥάρα ἰαδ υἷε το βεαν-
 ναδῆδ.

Ἀ Εἶαδ-Σκρίη ἰ ν-ἄτ κλιατ

Ἀν εἶαδ ραῖηαἰ υἱδῶραῖραδ δε'ν Ἰμαρῖαἰη
 ὁά βρατῶτα ἰ μῶαἷε Ἄτα κλιατ τὰ ρί ἰ
 ἕκἰηλ να μῶαν ριαῖαλτα ἀτά ρά ἐομαῖρσε ἀν
 ἴυαρκαλτόρα ἀς Ρόδ Σαἰν Ἀρῶηρα ἰ νῶρμ
 Ἐοηραδ, ἀν ρέῖραδ βεαῖς ἰρ ἀἷηε ἀσυρ ἰρ
 υρραἰμῖγε, β'ῖείοηρ, ἰ μῶαἷε Ἄτα κλιατ υἷε.

Ἀρῶηρα ναοῖητα ρέἰη το ἐυῖρ να μῆ
 ριαῖαλτα ρο δε ὄητο ἀν ἴυαρκαλτόρα Ρό-
 ναοῖητα ἀρ βυν ἰ μβλιαδῶαἰ ἁ 1731 ἀς Scala ἰ
 ῖιοῖαδτ Ἰυαδ-ἐατῖραδ ἰοῶάηα, ἀσυρ το ἰοη ἀν
 ῥάρα βεἰνεδῖκτ XIV. ἁ ριαῖαἰ ἰ μβλιαδῶαἰ
 ἁ 1750. Ἐάνῖαῶαἰ ἕο ηἷηῖην ὁ ὕρμῖγεῖρ
 ἰ βῖρῶηοηραρ μῖ Μάρηα 1859 : ἀν Καῖρῶηεαἰ
 Ἰα Κυἷηην το τῦς κυρεαδὸ ὄοἷδ. 'Σαν
 τῖς ὁά ηῖαῖητῶαἰ " Ἄἷηραδὸ ἀν Ἐρῖοῖδε Ρό-
 ναοῖητα " ἰ νῶρμ Ἐοηραδ ἀνοἷρ το βῖ
 ἐοῖηηῖοδε οῖητα ἰ ὁτοραδ, ἀσυρ ἰρ ἀηηῖτο το
 ἐἶαδ-ηοῖηταδ Ἰμαρῖαἰη να Μαῖστῶηε Σἰορ-
 ἐαβῖραδ ἰ ἕοῖηαἷρ υρραἰηε ἀν ῥοβῖη ἰ μῶαἷε

Rev. Father General of the Congregation of the Most Holy Redeemer, and blessed by the Pope.

HER FIRST SHRINE IN DUBLIN

The first authentic copy of the Picture to appear in Dublin is in the Church of the Redemptoristines, St. Alphonsus' Road, Drumcondra, a most beautiful shrine in what is considered the most beautiful and devotional little chapel in Dublin.

The Redemptoristines, or the Nuns of the Order of the Most Holy Redeemer, were founded by St. Alphonsus, in 1731, at Scala in the Kingdom of Naples, and in 1750 were approved by Benedict XIV. They came to Ireland from Bruges, at the invitation of Cardinal Cullen, March, 1859. Their first abode was in the house now known as "The Sacred Heart Home," Drumcondra, and there a picture of Our Lady of Perpetual Succour was exposed for the first time in Dublin for public veneration. That was in January, 1868, but the copy was only a simple paper print. Not until May, 1869, was an authentic copy obtained. On the 18th of May, the authentic copy, blessed by

Ἄτα Cuiat. Mi Eanair, 1868, το τάρλα πο, αὐτ ní παιβ 'ραν τραμáιλ αὐτ μυθ ριμπλιθε το ελόθβυαίεαθ αρ páipéar. Ní fúairtear ραμáιλ υζοαράραθ ζο mí Bealtaine 1869. Samáιλ υζοαράραθ ζο nDearna ριο IX. a Beannaéaθ cuipeaθ αρ cpoéaθ i 'ran péipéal beas an τ-οὐτμάθ lá déas de Bealtaine, asur an uair τ'airtμiζ na mná μαζαλα i mbliathain a 1875 ζο οτι an máinirtir map a bfuilto anoir éuzadap leó a peóθ. An uair τοιρβρεαθ a ζCeall áluinn pá éomairce Sain Alponra mí na féile Micil, 1875, το noétaθ an Macραμáιλ arír i ζcómair upraime an pobuil. Um Bealtaine an bliathain i n-a θiaíθ rin τοιρβρεαθ an áltóir luacmar mapmair atá ann anoir pá éomairce ár Μαίζοιμε Beannuizte asur demeaθ an Scáin το ζairm pá ρolaμáι-ταετ mór. An lá ran lapáθ " Síor-lampa" ár Μαίζοιμε Síor-εάβραε, asur níor múeaθ i maím ó roim.

Τά an-upraim as muinntir θaile Ἄτα Cuiat τ'ár Μαίζοιμ Síor-εάβραε, asur bí upraim pá leit aca i ζcómnuiθε τά Macραμáιλ naomta i nOpuim éonraé. Ní'l an teanga θaonθα αρ an ραοζαλ τ'féaθpaθ áipeam το θéanaím αρ ζαé upnúiθε ip atéuimζε ip altuzáθ τάρ maθaθ le ρluaiζtiθ i látair na Scáine ταιéneamáιζε rin. leazaθ atéuimζε tar

Pius IX., was set up in the little chapel, and when the Redemptoristines removed in 1875 to their present monastery, they carried their treasure with them. When their beautiful Church of St. Alphonsus was dedicated in September, 1875, the Picture was exposed again for public veneration. In May of the following year the present rich marble Altar of Our Lady was dedicated, and the splendid shrine inaugurated with great solemnity. That day was lighted Our Lady of Perpetual Succour's "Perpetual Lamp" which has never been extinguished since.

The devotion of the people of Dublin to Our Lady of Perpetual Succour is very great, and for her holy Picture in Drumcondra they have always had a most special veneration. No human tongue could recount all the prayers and petitions and thanksgivings that multitudes have poured out before that favourite shrine. Countless petitions have been laid upon the Altar, and the rich offerings that adorn the shrine proclaim both the perpetual succour that Mary gives and the gratitude of her affectionate children.

Another authentic copy of the Picture is

κόμηρεαμ̄ι αρ̄ αν̄ αλτόρι, αςυρ̄ νᾱ βρονταναιριόε
 λυαέμαρα τὰ μαρ̄ μαίρε αρ̄ αν̄ Σερίν̄ κυριω̄ ι
 γσείλλ̄ τούινν̄ ρίορ-εάθαιρ̄ Μυιρε̄ ρέιν̄ αςυρ̄
 βυιόεαέαρ̄ εροιόε ᾱ θαλταιόε̄ ανηρᾱ τὰ̄ ειονν̄.

Τὰ̄ ραμάιλ̄ υξοαρ̄άραε̄ ειτε̄ δε'ν̄ Μασραμάιλ̄
 ῑ γCιλλ̄ αρ̄ Μαισθωινε̄ θεαννυιγθε̄, Όιον̄ νᾱ
 βρεαεαε̄, ῑ Ραίτ̄ υᾱ Μάινε. Ο̄ τυγαθ̄ μιρεόη
 ανηρ̄ύτ̄ ῑ μβλιαθ̄αιν̄ ᾱ Ι883̄ τυσταρ̄ υρ̄ραιμ̄ ρά
 λειτ̄ αν̄ν̄ τ'αρ̄ Μαισθωιν̄ Σιορ-εάθραε̄. Ῑ μβλιαθ̄-
 αιν̄ ᾱ Ι884̄ τ̄ο̄ ρολάτρ̄υιγ̄ αν̄ ραζαρ̄τ̄ ραριόιρ̄τε̄
 .ι. αν̄ τ̄αμ̄ετ̄εοε̄αν̄ Οηρ̄βιθνεαε̄ ρ̄μ̄κεαρ̄ ραμάιλ̄
 υξοαρ̄άραε̄ τὰ̄ είλλ̄, αςυρ̄ τὰ̄ αρ̄τ̄-υρ̄ραιμ̄ αρ̄
 ρατ̄ ας̄ μυνντιρ̄ τ̄ιλιρ̄ Ραίτε̄ υᾱ Μάινε̄ τ̄ι.

ΤΑΘΘ̄ ΤΥΔΙΘ̄ ΔΕ'Ν̄ ΒΘΙΝΝ̄

Τὰ̄ αλτόρι αςυρ̄ Σερίν̄ αλυινν̄ ῑ η-ονόρι αρ̄
 Μαισθωινε̄ Σιορ-εάθραε̄ ῑ γCιλλ̄̄ Cυμαιν̄ αν̄
 ρ̄υαρ̄καλτόρα ῑ η'Όύν̄ Θεαλζαν. Ιονατ̄ αρ̄τ̄-
 υρ̄ραιμ̄ε̄ τ̄ο'ν̄ Μαισθωιν̄ θεαννυιγθε̄ ιρ̄ εατ̄̄ ε̄,
 αςυρ̄ ιρ̄ ιομ̄τ̄ᾱ βρονταναρ̄ λυαέμαρ̄ ᾱ ράγαθ̄ ας̄
 ᾱ ρερίν̄ μαρ̄ εόμαρ̄τ̄ᾱ βυιόεαέαιρ̄ δε̄ ειονν̄ νᾱ
 γσεομαοιν̄ τ̄ο̄ ριννεαθ̄ τὰ̄ θαλταιθ̄. Τὰ̄ αλτόρι
 αλυινν̄, λειρ̄, ῑ η-ονόρι αρ̄ Μαισθωινε̄ Σιορ-
 εάθραε̄ ῑ γCιλλ̄̄ νυαιθ̄ αν̄ ρ̄υαρ̄καλτόρα Ρό-
 ναομ̄τ̄α ῑ η'βέαλ̄ ρεαρ̄ραιθε̄. Τάτ̄αρ̄ ταρ̄ είρ̄
 αλτόρι αλυινν̄ αςυρ̄ ρερίν̄ ῑ η-ονόρι αρ̄ Μαισθωινε̄
 Σιορ-εάθραε̄ τ̄ο̄ τ̄όγδ̄αιντ̄, λειρ̄, ῑ η-εαγλ̄αιρ̄
 νυαιθ̄ αν̄ ρ̄υαρ̄καλτόρα Ρο-ναομ̄τ̄α ῑ γCιλυαιν̄

in the Church of Our Lady, Refuge of Sinners, Rathmines. From the Mission given there in the year 1883 there has ever been in the parish quite a special devotion to Our Lady of Perpetual Succour. In 1884 the Parish Priest, the present Ven. Archdeacon Fricker, procured the authentic copy for his church, and the good people of Rathmines hold it in the highest veneration.

NORTH OF THE BOYNE

There is a beautiful Altar and Shrine to Our Lady of Perpetual Succour in the Redemptorist Church, Dundalk. It is a centre of great devotion to the Blessed Virgin, and many costly gifts have been laid at her shrine in thanksgiving for favours received by her clients. In the new Church of the Most Holy Redeemer, Clonard, Belfast, a splendid altar and shrine have been erected to Our Lady of Perpetual Succour. There is attached to the church a very flourishing branch of the Arch-Confraternity of Our Lady of Perpetual Succour and St. Alphonsus. The membership is nearly 2,000 and there are

Earraig Úéil Fearraíde. Tá buirdean móir
raicmar de Áirto-cumann Ár Maiğtíne Síor-
éabrac ír Ailíonra naoimta fá éomairce na
cille rin. Tá ruar le dá míle dalta 'ran
buidin agus bíonn cuid máit aca i láthair as
gac cruinniuğadó cinn míora. Táinig 1957
dalta aca fá óéin na Saclaímin as an
gComaíne Coitcinn ba óiaónaige aca.

An reirín ír ríne agus ír taitneamáiige i
mBéal Fearraíde i n-onóir Ár Maiğtíne Beann-
nuigte ní móide 'ná gurb é an ceann atá i
gCill Íobuil Múire é. Tug Aitneaca Cumainn
an Íuarcaltóra míreón uača anhrúó mí na
féile Úriğtí, 1884; agus ó'íonn creideam ír
craibteacé na ndaíne do gíorağadó a tuil-
leadó, agus toicé an Míreoin do buanuğadó
ruair an Saclaí raíóirce ceadó ó'n Earbog
cum Cumainn Ár Maiğtíne Síor-éabrac do
éir ar bun ann. Do gadaó leir an gCumann
le díograir. An lá cuireadó ar bun é éir an
tearbog, cléir na raíóirce, raclaíre eile ó'n
gcaclaíre, móran daíne Ríagalta agus éúis
míle pírean a n-ainmneaca ar an polla. Tárla
raimail uğdarárac de Míacraimail Ár Maiğtíne
Síor-éabrac, dáir beannuigeadó le ríó IX.,
as an Earbog; tug ré go ríal do Cill Múire
í, agus tá áirto-urraim ar raó ar ríubal i
n-a timceall ríam ó íoin. Ó'n ló ríoin go



SHRINE OF OUR LADY OF PERPETUAL SUCCOUR, 23
CHURCH OF THE MOST HOLY REDEEMER, CLONARD, BELFAST



SHRINE OF OUR LADY OF PERPETUAL SUCCOUR,
ST. MARY'S, BELFAST

well-attended monthly meetings. At the last General Communion, 1,957 members approached the Sacraments.

But the oldest, and perhaps the sweetest shrine of Our Lady in Belfast is in St. Mary's Parish Church. A Retreat was given there by the Redemptorist Fathers in February, 1884, and in order to animate the faith and piety of the people still more, and perpetuate the fruits of the Retreat, the Pastor obtained the Bishop's approbation for the erection of the Confraternity of Our Lady of Perpetual Succour. There was an enthusiastic response. The Bishop, parochial clergy, and other priests of the city, many Religious, and more than 5,000 of the Faithful were enrolled on the very day of the establishment of the Confraternity. The Bishop, having an authentic copy of the Picture of Our Lady of Perpetual Succour blessed by Pius IX., generously gave it to St. Mary's, and it is the centre of extraordinary devotion ever since. From that day to this a throng of devout clients of Mary has ever been seen before the Picture, votive candles are ever burning and novenas are made without intermission before the holy shrine.

There is no spot in all Ireland the scene

ὅτι ἀν λά τὰ ἰνδίου ἀνν τὰ ρλυαῖς εαονδύεραέταε
 δε ὀδαιαῖβ Μυιρε κοιτέαυτα 1 λάταιρ να
 Μαεραμίτα, κοιννλε μόυδε ἀρ ρίορ-λαραὸ ἀνν
 ἀσυρ υρηαιότε ναοι λά ἀρ ρίορ-ρλυβαλ ἀνν 1
 λάταιρ να ρερίνε ναομίτα.

Νί'1 1 νέριπινν υιλε βαλλ ειλε ἡυρ μό υρηαιμ
 ὀύεραέταε ἀνν κοιτέαυτα ὀ'ἀρ Μαιζοῖν Σιορ-
 εδύραε 'νά 'ραν ρερίν βεαῖ ρο Cille Μυιρε 1
 μβέαι ρεαρραυδε.

Ὁ, α Μάταιρ μιλιρ ἴορα, βιοὸ τρυαῖς ἀγατ
 το θεόραῖβ το ὀδαιαῖδε céαρτα, ρόιρ ἀρ λυέτ
 ἀινδειρε, ταδαιρ μιρνεαέ το λυέτ ριλτε δεόρ,
 θέιν ρόλάρ ὀόῖβ ρο ἡο ἔρπυλ οεραρ ορετα, ἡυρὸ ἀρ
 ρον να ηδαιοινε υιλε, ἀσυρ να ὀδαιοινε ιαρραρ το
 ρίορ-εδύαιρ μοῦαιζοῖρ υιλε τοραὸ το εονῖαυτα.

νί βεαὸ σλιζε 'σαν ὀοῖ'ἀν η'ὀρ ρέιν
 το η-α ἔρεαῖοραυδε α σερῖοῖαὸ!

Θειρ εοιμ ηδαιομίτα σοιρπέαλυιθε ἕινν ἀσυρ
 ε ἀς κυρ ερίεε λε η-α ἡεαρρ-ρπέαλ 1 ὀταοῖβ
 βεαέταὸ ἀρ ὀτιῖεαρρα “ ἡυρ ιομῶα ηῖὸ ειλε
 το ριννε ἴορα: ἀσυρ ὀά ρερίβτιθε ιαὸ υιλε,
 ταρ λιον νά βεαὸ ρλιζε 'ραν ὀοῖ'ἀν μὀρ
 ρέιν το η-α ἡεαῖερίθε δε λεαῖραῖβ α ρερίοῖαὸ.”
 Ὁ το ἡο 1 ὀ ἀσυρ ὀ υαιρ ἡο ηυαιρ ὀ κυρεαὸ να
 ἕιτε ρο ερ ρερίβτι τὰ ἔρ ττιῖεαρρα ὀια ἡο
 1 ὀ εῖτα εῖτα εῖτα εῖτα υιλε ἀσυρ τὰ ηιορββαλιθε
 εῖτα εῖτα ηεαῖε ἡεαῖε μαρ ὀειμῖν ηάρ ἡιορ-
 ρυ ἡεαὸ ρόρ α ἡέας.

of more constant, tender devotion to Our Lady of Perpetual Succour, than this little sanctuary in St. Mary's, Belfast.

O sweet Mother of Jesus, hear the prayers of thy clients, help the faint-hearted, cheer those that weep, pray for thy people and let all feel thine aid who implore thy perpetual succour !

THE WORLD ITSELF COULD NOT CONTAIN
ALL THAT MIGHT BE WRITTEN OF THE
HOLY PICTURE

The Evangelist, St. John, tells us, as he completes his short story of Our Lord's Life, that "there are also many other things which Jesus did : which, if they were written, every one, the world itself, I think, would not be able to contain the books that should be written." Day by day and hour by hour since these lines were penned, God, Our Lord, has ever been wonderful in His works, and countless miracles have shown that His arm is not shortened.

Of old there was virtue in the touch of the lowest hem of His garment. To-day the same miracles, and even greater, as He

Fadó b'ain buaid le cuimilt an tpleara do b'irle d'á éide. Fá látaim do péir a tairngire féin tá na miorbailtíde céadna, ašur a ráru-ğad, dá ndéanam aš na naoimáib ir umla ašur ir luğa d'á naoimáib. Ašur má bí a leitíro rin de buaid miorbailteac ir de cóimacé diađa aš rlior a éide ġleoiđte řimpliđe cađ d'éairřar i dtaoiđ an tí do bí ġo ceann naoi mí aige mar éide ir mar cúimđac uile-ğleoiđte řan řmál, ir do řiğeac ar neam! Cađ mar řeall ar řliuře Đeannuiğte řur b'ionann a řeoil ir a řeoil féin! Má bí de buaid aš a đeirřioblaib lağa řuarađa éacra ba mó 'ná éacra a Máiğirřir féin do đéanam, ní řeacar cár mear Sé teđra do cūr le miorbailtib. A Máćar řó-oiréamnaige řó-annaha féin?

Ar nóř a hden-nic Diađa féin řabann ři timc'eall aš đéanam maicera. Ir eacđ bionn řoimpe mallać iřřinn do cōrc no do cūr ar neamniđ. Bionn an t-áirđbirřeoir aš řabáil timc'eall ar nóř leomáin búirřige řéacaint cia đřağad řé le řlogad: acć bionn řliuře aš řabáil timc'eall, leiř, mar ađeiri na naoim; ar lořř đaoime i nğac áit cum řólár ir cađair do đabairř d'oiđ. Đeimeann ři řo ar a řliğe féin le n-a bonnaib beannuiğte, le n-a řamlaib ir le n-a řcaballaib i nğac ářđ đe'n đomán řaonac. Cé ná řeicřer i féin le řúlaib

Himself foretold, are worked by the humblest and least of His saints. And if the hem of His poor but comely robes had miraculous virtue and power divine, what of her, we may well ask, who was herself for nine months His clothing and garment, all comely, immaculate, heaven-woven ! What of Holy Mary whose flesh was His flesh ! If His weak and unworthy disciples were to do greater things than their Master, what limit can we suppose that Divine Master ever intended to set to the miracles of His own most worthy and most beloved Mother ?

Like her own Divine Son she goes about doing good. Her work it is to prevent or undo the wickedness of hell. The devil like a roaring lion goeth about seeking whom he may devour ; but Mary, say the saints, goes about, too, seeking everywhere whom she may console and succour. This she does literally by her blessed medals, pictures, and scapulars, through every part of the wide world. Unseen by human eyes herself, poor sinners and sufferers know she is near and they clasp her image, they kiss the medal, the Beads, the Scapulars, and like the hem of her garment, or of that of

DAONDA, AITNIĞIĐ PEACAĞ ĐOĐTA IR LUĐT
FULAINĞTE NAĐ PAĐA UAĐA Í, AĞUR PÁIRCIĐ A
HIOMÁIĞ, PÓĞAIĐ BONN IR ĐAIĐRINIĐE IR
SCABAILL; AĞUR AR NÓR PLEAPA A HÉIĐE NO
ÉIĐE ĆRÍORT FÉIN BAINEANN BUAIĐ LEIR NA
NIĐCIĐ NAOMĐA RO, AĞUR DEINTEAR MIORĐAILTIĐE
PÓ-IONĞANTAĐA. ĐÁ PEPÍĐTIĐE AR PÁR “ IAD UILE,
NÍ BEAD PUIĞE ’RAN ĐOMAN FÉIN, ĐAR LIOM, ĐO
N-A ĆAIĐPIĐE ĐE LEABPAIĐ A PEPÍĐBAD.”

IR BEAĞ PUIĞE ĆUĞTAR ’RAN PÁIRÉAR NUAIĐEAC-
TA NO ’RAN IPIPLEABAR ĐO NA NIĐCIĐ A ĐEINIĐ
NA NAOMĐ ĞAC ÍÁ. PÓIRIOP! IR BEAĞ IPIR-
LEABAR ĞO ĐFUIL Ponn AIR MÓRÁN PUIĞE ĐO
ĆABAIPT Đ’ÉACTAIĐ ĐÉ ÍNÓIR FÉIN. IR AMLA
ĐÁ N-URMÓR NÁ ĆUĞAIĐ PUIĞE AR BIĐ UAĐA.
AĞUR ĐÁ AINĐEOIN RAN AN ĞIOTA “ NUAIĐEACĐA ”
IR LUĞA AĞUR IR PUPAIĞE AMUIĞ I ĐTACIĐ
MÁĐAR ĐEANNUIĞTE ĐÉ IR NA NAOMĐ IR A ĞCAB-
PUIĞTE IR I ĐTACIĐ PŁANUIĞTE ĐON ANMAN AMÁIN
LEÓ, IR MÓ PUIM A ĆUIPTEAR ANN I ĐFLAIĐEAR ĐÉ
AĞUR IR MÓ ÁĐAR A ĆUIPEANN PÉ AR AINĞEALAIĐ
ĐÉ ’NÁ MAP ĐEINIĐ NA MIŁLEOIN LEACĐAC ĐE
NUAIĐEACĐ NA “ BPÁIRÉAR ” UILE LE N-A ĐTUIL-
TEAR AN ĐOMAN MÓR ĞAC MAIĐEAN.

Seo cúpla rompla de ĆPÓCAIPE IR ĐE ĆABAIPT
ÍNUIPE. ĐÁ PUPAIĞE IAD ĐO PÉIR ĆOPAMŁACĐA
ĆUIPIĐ ÁĐAR ĆPIĐE AR NA HAINĞEALAIĐ FÉIN.
TOĞAD IAD ĞAN ĆOINNE LEÓ AR LEIĐIĞ:

Christ Himself, these holy things have virtue, and stupendous miracles are wrought. If they were written, "every one, the world itself, I think, would not be able to contain the books that should be written."

The newspaper and magazine give little space to the things the saints do every day. Alas! few journals care to give much space to the works of the great God Himself. Most of them give none at all. And yet the least and the most insignificant item of "news" about the Blessed Mother of God and the Saints and their succouring and healing of one soul is, of course, of more interest to Heaven and gives more joy to the angels of God than all the millions of pages of "newspaper" news that deluges the world every morning.

Here are a few seemingly insignificant examples of Holy Mary's mercy and succour that give joy to the angels themselves. They are culled at random:

"Petition granted through Mother of Perpetual Succour—a conversion after twenty years."

"A thanksgiving to Our Lady of Perpetual Succour and Our Lady of Lourdes for the happy death of my brother." And so

“ Ζέιλλεαυ ο’ ατέυινγε τρέ εαθαυζαθάιλ άρ μάταυ Σιορ-εαθραε .ι. ιομπόο άρ ριζε να ηζράρ ταυ έιρ ρίε βλιαόαν.”

“ Βυιόεαέαυ λε η-άρ Μαίζθιν Σιορ-εαθραε ιρ λε Μαίζθιν Λύηθε μαυ ζεαλλ άρ βάρ ναομήα μο όεαυβήάταυ.”

Αζυρ μαυ ροιν θε. Ιρ ιομόα “ ζαθάιλ βυιόεαέαυ ” ό έρωιόε λε η’ άπειαή αζαυνη : ιρ ρίορ ζυρ βεαζ ροαυλ αζ βαυητ λεό, αέτ ιρ λεόρ ιαό έυμ τριόαυρε ήλάταυ Όέ το έυρ ι ζεέλλ αζυρ μόρ-άταυ ερωιόε το βί λάν θε βυιόεαέαυ.

ΛΕΙΖΕΑΣ ΛΕΙΜΘ

Ό μάταυ ηαυτ άη λιτιρ ρεο ρίορ. Επειθεαυη ρί, ι ηοιαυό Όέ να ζιόηε ρέην, ζυρ λε η-άρ Μάταυ Σιορ-εαθραε ιρ κόηρ το βυιόεαέαυ το ζαθάιλ θε βαρρ λείζηρ α ηηζήνε. Ό’ιαυρ υζόαυ άη λεαθαυρ ρεο υιρτέ ζεαυρ-έυαυηυρθε το έυρ έυιζε αζυρ έυιρ ρί έυιζε άη λιτιρ ρεο :

“ Α αταυρ Όήλ,

“ ηί ρεαθαυρ ειοηηυρ τορηνυζαό λειρ άη λιτιρ ρεο, ζεαλλαιμ ουιτ, αέτ ινηέραο ουιτ οίρεαέ μαυ έυιτ αμαέ. ρυαυρ μο έαυλίν βεαζ οροέ-έυιτιμ οά ηίηυβ. Τηί βλιαόνα ζο λειτ α ηαοιρ άη υαυρ έέαοηα. Όί αν-έυλεαή αζ να εαυλίνήβ μόηα υιλε υιρτέ άη τράέ υό. Έυιρ ουιηε αεα ι η-άηηθε άη έαυηρηνζ έυιβεαυραέ άηρ ρυηηηεοιζε ί. Όηυιτ ρί ταμαλλ υαυτε αηηροιη αζυρ Ό’ιαυρ ρί άη άη λεαηβ λέιμ το έαθαυητ έυίεε. Όί ρί βεαζάη ηό-ραοα άη άη τρλιζε, αζυρ έυιτ άη λεαηβ βοέτ αηυαρ άη α ηέαοαη. ηί ζάβθαό α ράό ζο

on with many a grateful "Thanksgiving"—brief, indeed, in words, but enough to reveal the mercy of God's Mother and the joy of a grateful heart.

CURE OF A CHILD

The following letter is from a good mother who believes that after God she has to thank Our Lady of Perpetual Succour for the cure of her little daughter. It was sent to the present writer who had asked for a short account.

"Dear Rev. Father,

"I really do not know how to begin this, but I will tell you exactly how it happened. My little girl got a very bad fall. She was three and a half years at the time. She used then to be a great favourite with all the big girls, and one of them put her up on a pretty high window-sill and moved away a little and asked the child to jump to her. She was a little too far away and the poor child fell flat on her forehead. Of course, there was a great lump and in a couple of days lock-jaw set in. The doctor saw her and told me he had no hope of her, that lock-jaw

οτάμνις ενάρην μόρι αιρ, αςυρ βί κορε βέλ υιρτε ι
 ςκιονν κύπλα λά. Εονναικ αν λιαίς ι αςυρ ουβαιρε πέ
 λιον νά μαιβ δον τόεαρ αιγε αιρτι, ςυρ ρίορ-ανναίη
 α όειντιόε κορε βέλ το λειςεαρ, ι οτρεό νάμ β'ρίορ
 τομ εαο τυό κόιρ α όέαναίη. Αν θεαν ςο μαβαρ αι
 ορτυιόεαετ αιει βί αν-υρμαιμ αιει ο'άρ μάταίρ Σίορ-
 έαδύραε. Εόμναιρλις ρί όομ υρμυιότε ναοι λά το
 όέαναίη, αςυρ το όειμεαρ έ. Βί αν leanb ρυαρ le
 ρεαετμναιμ 'ραν οταρλαιμ ι ηςαιλλιμ αν υαιρ ριν.
 ρά'η αν ςο μαιβ υρμυιότε ναοι λά ερίοεκνυίςτε αςαμ
 βα λέιρ ςο μαιβ ρεαβαρ αι αν leanb, αςυρ βί άρτο-
 άεαρ αι αν λιαίς. Έαγαό λέι α βéal ο'ορκαίτ θεαζάν,
 αςυρ ι ςκιονν κύπλα λά ειλε βί ι η-α κυμαρ θεαζάν
 ο'ίτε. Βίορ ρέιη έομ θεμννίςτε ςυρ β'έ μο υρμυιότε
 ναοι λά βα βυη leiρ αν λειςεαρ ςο ηθεαρνα ceann
 ειλε μαρ ςαβáiλ βυιόεαεαιρ, αςυρ μολαό μόρι le Δια
 ιρ le η-α μάταίρ θεαννυίςτε βί αν leanb έομ ρλάν
 ιρ μαρ βί ρί μαιη ι ςκιονν κύπλα ρεαετμναιμ. . . .
 Επειο υαιμ ςυρ μόρι έ μο ημεαρ ορτ.—Α. Ο Τ."

ΙΟΗΡΘΟ ΡΕΑΕΑΙΣ ΒΥΙΕΤ

Έυγαμ αν ρομπλα ρο υαιμν. Ιρ ιομθα
 ceann οά λειτέρο ας μαιρμυζαό εριοιηεαε άρ
 ηιρεόη κοίρ βαίτε ιρ έαρ leiρ. Όιύλταίς ρεαρ
 το'η αιρρεανν ιρ το ηα Σαεραμιντιβ ςο
 ceannοάηα αι ρεαό α κύις οέας ηο α ρέ οέας
 οε βλιαόανταίβ. Ουβαιρε ραζαιρε ηα ραρόίρτε,
 ι ςκυίςε Μυμην, leiρ ηα ηαιερεαεαίβ το βί ι
 βρειόιλ αν ηιρεοιη ηάρ β'αον ημαιεαρ οόίβ
 ουλ αι έυαιρτο κύιςε μαρ ηά θεαό έιηηιό οά
 βαιρ. Έυαιό ουιηε οε ηα ηαιερεαεαίβ ρά η-α
 όέιη, άμ, αςυρ ο'ιαρρ ρέ αιρ τεαετ έυμ αν
 ηιρεοιη, αετ ραμλνις όό ηά ραιβ δον ημαιε

was hardly ever cured, and I did not know what to do. The woman that I lodged with was devoted to the Mother of Perpetual Succour and told me to make a Novena to her and I made it. The child was nearly a week in hospital (Galway) at this time. By the time I had finished the novena the child was decidedly better and the doctor was very pleased. She could open her mouth a little bit and in a few days more she was able to eat a little. I felt so sure that it was my novena did it that I made another one in thanksgiving, and thank God and His Blessed Mother, after a few weeks, the child was as well as ever it was. . . . Believe me to be yours most respectfully.—A. O'T."

CONVERSION OF A POOR SINNER

We give the following example, and many similar adorn the chronicles of our missions at home and abroad. A man for fifteen or sixteen years obstinately refused to go to the Sacraments or to Mass. The priests of the parish (in Munster) told the Fathers who were giving the mission that they need scarcely visit him, as it would be in vain.

ann. Sa veipeað tuz ré dð bonn ár Μαιστθine Σιορ-εαθραε, αζυρ d'iaip ré aip oul ar a glúnaib αζυρ " Δ Μαιστθεαν Μιυρε, γc." do pát. fó tpi " le n-ár Μαιστθin Σιορ-εαθραε. Cuaio an peap boct ar a glúnaib i n-aice an mipeón-uidε αζυρ duðpaðar apason na paiopeaða i n-éipeaðt. Com luat ip bi po deanta d'iaip an mipeónuide apip aip teact cum an mipeoin. " Raçað," ar peipean, " paçaið mé ann." Αζυρ do euaið, ip bi iongnad ar zac éinne. ði ré αζ an aippeann Naomta maioean lae ar na ðaipeað, αζυρ d'fan ré a ðpað 'fan peipeal αζ ullmuçað i çcómair paioipθine. ðem ré paioipθin, αζυρ glac ré an Comaioine Naomta, αζυρ táinig ré cum an mipeoin zo coitçianta dútpaçtaç zo veipeað.

Cá mipe dúinn çlóið do ðia ip d'ár Μαιστθin Σιορ-εαθραε do pát!

ioipðð eile

Tá an peal po pior αζ an Δçair Iðiup, C.S.S.R. i n-a leaðpán álunn .i. " Δρ Μαιστθεαν Σιορ-εαθραε :

" ði ðaintpeaðað aopta ðiaða i n-a cóm-nuide i nðeipeapç éipeann. ði mac aici αζυρ an-çion aici aip, cé çup çuir ré mópán buaðeapçta ip impníomía uipçe peað tpeimpe

One of the Fathers, however, did go, and asked the poor fellow to attend the mission, but seemingly all was in vain. At last he gave him a medal of Our Lady of Perpetual Succour, asking him to kneel down and say three "Hail Marys" to Our Lady of Perpetual Succour. The poor fellow knelt down beside the missionary and both said the prayers together. This done, the missionary asked him again to come to the mission. "Yes," he answered, "I will go," and he did, to the astonishment of all. He was at Holy Mass next morning and remained a long time in church preparing for confession. He made his confession, received Holy Communion, and to the end attended the mission most regularly and fervently.

We may well say, Glory to God and Our Lady of Perpetual Succour.

ANOTHER CONVERSION

The following story is related by Father Livius, C.S.S.R., in his beautiful little book, "Our Lady of Perpetual Succour"—(Eleventh edition):

"A pious, aged widow, living in a large town in the South of Ireland, had a son

ραδα αμριρε. Βι ρε ο βαιλε βεαζάν βλιαδαν
 ι η-α ράνυρε ι ζεείν. αετ βι ρε ρα βαιλε αριρ
 ι βροάρι α μάτari ι μβλιαδαιν α Ι884. Νιορ
 βac ρε le ραδα le η-α ραιβ δε θυαλζαρ αρι ι
 οταοιβ α ερειοιμ αζυρ βι ρε τυζτα ζο μορ
 το οροιέ-ιομείυρ. Ο'οιβριζεαδ ρε ζο τιαν,
 αετ ο'ιμτιζεαδ α εταμαρταλ αρι αν ολ. Μορ-
 μορ βι αν μάτari ρείν αν-βοετ αρι ραδ. Ιρ
 μορ ηα ραιορεαδα βι ράιοτε αικι αρι ρον ιομ-
 ρυιζτε α mic, ουβαιρτ ρι Υρρυοτε ηαοι λά le
 η-αρ Μαιζοιη Σιορ-εαδραε αρι α ρον; αετ βα
 εορμαιλ ηά ραιβ ειννιό τά μβαρρ. Τράτνηοηα
 αριτε τάμιζ ρι ζο οτι αν ρείπεαλ εum α
 ραιορεαδα το ράδ. Καραδ αν Clepιαε αριτε
 αζυρ ουβαιρτ ρι leiρ ζο ραιβ ceapτα αικι αν
 τ-αριζεαδ οειρεαηηαε τά ραιβ ι η-α ρειβ,
 αζυρ ζαν ανη αετ leac-ραel, το εαιτεαμ αρι
 εομνιι le λαραδ ι λάτari αρι Μαιζοιηη Σιορ-
 εαδραε le ρύιι ζο ηοέαηραδ Σι εαδαρζυιθε
 αρι ρον ιομρυιζτε α mic βυιετ. Οο λαρ ρι
 ρείν αν εοιηηeαλ, ο'φαν ρι αζ ζυιθε ι λάτari
 ηα ρεριηηe ζο ceann ταμαιι ο'φάζ ρι αν ειιι
 ανηροιη, αζυρ αν εοιηηeαλ αρι λαραδ ρόρ αρι
 αζαιό ηα ραμια. Αν υαρι ρροιέ ρι βαιλε βι α
 μαε 'φαν τιζ ροιηηe, αζυρ ιρ υιρτε βι ιοηζηαδ
 αν υαρι ευζ ρι ρά ηοεαηα ζο ραιβ αερυζαδ
 εροτα αρι: ι η-ιοηαδ εροτα οορκα ζηρυαηοα
 το βειτ αρι μαρ βα ζηάε βι ρε ζο ζeαλ-ζάιριτεαε

whom she much loved, but who for a long time had given her great trouble and anxiety. He had been absent some few years, a wanderer in foreign parts, and was once more (in the year 1884) at home with his mother. He had long neglected all his religious duties, and was given to a dissolute course of life; he worked hard, but his earnings were spent in drink. The mother was, moreover, herself extremely poor. She had prayed much for the conversion of her son, made novenas for him to Our Lady of Perpetual Succour; but all seemingly in vain. One afternoon she came to the church to say her prayers. Meeting the sacristan, she said to him that she was now going to spend the last money then in her possession—it was threepence—for a candle to burn before the Picture of Our Lady of Perpetual Succour to obtain Her intercession for her poor boy's conversion. She herself lighted the candle, prayed before the shrine for some time, and then left the church, the candle still burning before the picture. On reaching her home, she found her son in the house, and at once noticed with surprise how changed he looked; instead of his usual dark sullen mien, there was a bright

αερεαδ, αζυρ, αρ ρειρεαν: ‘ Δ μάταιρ, τὰ ρορμυζτε im’ αιζνε αζαμ μαλαιρτ ραοζαιλ το εαιτεαμ ρεαρτα αζυρ αν ηιὸ ατά δε ουαλζαρ ορμ το οέαναμ δε οεοιν οέ.’ ‘ Céad molað le Íora ír le Muire!’ αηρα α μάταιρ ορ άρτο αζυρ λυτζάιρ ερποιθε υηρτε. ‘ Τείζηρ ρυαρ εum αν τρέπειλ ζαν μοιλλ, α ηιuc, αζυρ οειν το ραοιρτοιν λε ουιue οε na ηαιτρεαδαιβ. Οειν ρέ ηυο υηρτε. Ουαιὸ ρέ εum ραοιρτοιue, τός ρέ αν ζεαλλ, αζυρ ρεο ρεαρτα αζ cleaδταὸ α ερπειοιμ é. Ουιρ ρέ μαλαιρτ ερεὸ αρ α ραοζαλ αρ ραο, ζαδ ρέ λε Cumann αν λιν Τιζε ηλαομτα, ευζ ρέ ρόλαρ οά μάταιρ εραιβτεαδ αζυρ οεαζ-ρομπλα το οαοιμβ ειλε οε βαηη α οειζ-ιομ-εuiρ.”

Αετ ηι ζάβαὸ ούιnn ρομπλαιθε ο’ιομαο-υζαὸ. ηηορβαλιτιθε ιοηζαηταδα οά ηοειueann αρ Μαίζθεαν Σιορ-εαβραδ αρ ροη ανμαη αζυρ κορρ α οαλταιθε οο-ζειβμίο οόλαρ ορτα ζο ηιuc λε λιν αρ ηιρεὸη ír αρ Ρειτρεατ ír ο βαλλαιβ ειλε. Ιρ κορμαιλ ζο ημβιοηη αβαηη ír τρὸκαηηε ρά λειτ αιci ι οταιρce οο ρεαδαεαιβ οοετα οο εuiτ ír “ α ευζαρ ρά ειρζε.” ηι οεαὸ ριζε ’ραν οοηαη ηὸρ ρέηη ο’εαετρα α ηεαετ ιοηζαηταδ υιλε. Ιρ é ρίηηηηe αν ρεέιλ ζο ηοειηηηζεαηη ρί ζαδ λά ζυρ οίοη ír κοηζαη-τοίη ι ζαδ τρὰε ι λάταιρ ζάβαὸ αζυρ ερμαδ-ταιη.

pleasant air about him, and he said:—
'Mother, I have made up my mind to change my life and to go to my duty.'
'Thanks be to Jesus and Mary!' exclaimed the joyful mother. 'Go up to the church at once, my son, and make your confession, to one of the Fathers.' He acted on her word. He made his confession, took the pledge, and returned to the practice of his religion. He entirely reformed his life, became a member of the Confraternity of the Holy Family, and continued to give consolation to his pious mother and edification to others by his exemplary conduct.

But there is no need to multiply examples. Extraordinary cases of miracles wrought by Our Lady of Perpetual Succour for the souls and bodies of her clients come frequently to our knowledge on Missions and Retreats and from other sources. For poor fallen sinners "who try to rise" she seems to reserve her special succour and mercy. The world itself could not contain the story of all her wonderful works. In very truth day by day she proves herself to be a refuge and a helper in every need and tribulation.

CUR SÍOS IS MÍNUĞAŦÓ AR AN
MÁCRAÍMÁIL FÉIN

Tağam anoir ғo mínuğaŦó na Macraímla naomŦa fém, a teiŦeal ir an míneasŦó tá le bainc ar. AŦmasŦo ağur ağarŦó óir ari an t-aŦŦar ғo bfuil an Macraímail tairğŦe ari le ŦaŦ. Dipeantín na ġréige 'ran tŦíoimáŦó aoir Ŧéas móŦó na Macraímla. Tá rí bŦeir ir fice órlac ari aoiŦŦe ağur fé órlac Ŧéas ari leiteasŦo. PŦímŦíoğarŦa na Macraímla, ғan aŦmar, an Mátair DeannuiğŦe ir an LeanŦó DiaŦa. Tá beirt aingéal 'ran Mácraímail, leir. Tá an ĆroŦó ir éiŦŦe tairiŦe ari iomŦur ağ an aingéal ór cionn an leinŦó; ağur an t-aingéal ari an ŦŦaolŦó eile ór cionn Ŧearğualan ár MaiğŦoine DeannuiğŦe, tá árŦac ari iomŦur ağ an aingéal ran ağur lann fáŦa ağ eirğe ar an árŦac mar aon le ġiolcağ ғo bfuil múrcán ari a Ŧairi ağur fion ġéar ari riteasŦó leir. An ĆroŦó, an lann ir an ġiolcaŦó, úrlairŦe uacŦáraŦa iasŦo ran i ġcómair Páire ŦoŦŦrónaiğe ĆŦioŦŦ: éur an ceáŦŦuirŦe ór cómair rúl an leinŦó fuarcalŦóra iasŦo i lámáib na n-aingéal ağur na lámá fá éumŦac mar éŦmarŦa urraime.

SOME DESCRIPTION AND EXPLANATION OF
THE PICTURE ITSELF

We now come to the explanation of the holy Picture itself, its title and the lessons that it teaches.

The Picture is painted on wood on a ground of gold. The style is Greek Byzantine of the Thirteenth Century. It measures a little over twenty inches in height and sixteen inches in width. The principal figures in the Picture are, of course, the Blessed Mother and the Divine Child. There are two angels in the Picture also. The one over the Child carries the Cross and four nails, and the angel on the other side, over Our Lady's right shoulder, carries a vessel, and rising out of the vessel is a long lance, together with a reed on the top of which is a sponge dripping with vinegar. The Cross and the lance and reed are the terrible instruments of Christ's future dolorous Passion, which are represented by the artist as held before the eyes of the Child Redeemer in the reverently veiled hands of the angels.

ΝΑ ΛΙΤΡΕΑΔΑ ΥΙΛΕ

Ομόμαρταίθε Σπείριε ιρ εαὐὸ να λιτρεαδά τὰ
 ἀντρο ιρ ἀντρώτο ἀρ ἀν Μάκραμαίλ, ἀγυρ θε
 ἐάριτουδεαδτ να Σπείριε ἀν Μάκραμαίλ φέιν.
 Ιρ εαὐὸ τὰ ἰοντα γεαρρ-εῦμα ἀρ ἀνμνεαδαίβ
 Μυρε ιρ ἴορα ιρ ἀν ὁά ἀινγεαλ. Να ἐείτρε
 λιτρεαδά τε ηαιρ ἀν Λεινῶ, ιρ εαὐὸ τὰ ἰοντα
 λιτρεαδά τοραιῖ ιρ λιτρεαδά ὀειμῶ ἀν ὁά
 ῥοκαλ Σπείριε “ἴορα Κρίορτ.” Ἀρ βαρρ, ὄρ
 κιονν κινν ἀρ Μαισθῶνε Θεαννυῖστε, ἀρ ἀν
 λάμν ἐλέ ἀγυρ ρινν ἀγ φέαδαίτ ἀρ ἀν Μάκ-
 ραμαίλ, ἐμίῶ λιτιρ ἑοραιῖ ιρ λιτιρ ὀειμῶ ἀν
 ῥοκαλ Σπείριε “Μάτταρ,” ἀγυρ ἀρ ἀν ὀταοίβ
 ἑαλλ τὰ λιτιρ ἑοραιῖ ιρ λιτιρ ὀειμῶ ἀν ῥοκαλ
 Σπείριε “Θε.” Δετ να ἐείτρε λιτρεαδά ρο
 ὀο ἐυρ τε ἐείλε ιρ ἐ κιαλλ ἀ ὀειῶ τεῶ νά “Μάτταρ
 Θε.”

Ὅρ κιονν κινν ἀν ἀινγιλ ῖο ὀρμυλ Κροῦ ιρ
 ταρρηγιῶδε ἀρ ἰομἐυρ ἀιγε ἐμίῶ ἀιτ ἀιριῶτε να
 Σπείριε .ι. “ἀν,” ἀγυρ λιτρεαδά τοραιῖ να
 ὀροκαλ Σπείριε ἀρ “ἀρἐαίινγεαλ” ἀγυρ
 “ῤαβριελ.” Σιν ἐ “ἀν τἀρἐαίινγεαλ ῤαβριελ”
 μαρ ροιν. Ἀρ ἀν ὀταοίβ ἑαλλ ὄρ κιονν ὀεαρ-
 ῖυαλαν ἀρ Μαισθῶνε Θεαννυῖστε ἐμίῶ να
 λιτρεαδά ἀ κιαλλυῖγεαρ, ἀρ ἀν ηγεαρρ-εῦμα
 ἐέαῶνα “ἀν τἀρἐαίινγεαλ Μίκεάλ.”

THE VARIOUS LETTERS

The letters on various parts of the Picture are Greek characters, as the Picture itself is Greek art, and represent in contracted form the names of Jesus and Mary and the two Angels. The four letters beside the Child are the initial and final letters of the two Greek words, "Jesus Christ." At the top over Our Lady's head, we have, on the left side as we face the Picture, the initial and final letters of the Greek word "Mother"; and on the opposite side the initial and final letters of the Greek word which means "of God." Taking these four letters together they mean "Mother of God."

Over the head of the Angel bearing the Cross and the nails we have first the Greek definite article "the" and the initial letters of the Greek words for "Archangel" and "Gabriel." He is then "the Archangel Gabriel." On the other side, over Our Lady's right shoulder, we have the letters which mean in the same contracted form "the Archangel Michael."

ΔΙΣΛΙΝΞ ΥΑΤΒΑΣΑĆ AN LEIMŪ

SEAD ANOIR, 'RAN MĀCRAMAIL PEO ĒAIRMŪĞ AN CEÁPŪOIRE CRÁIBŪTEAC AMAC CŌIMLĪONADŪ TAIPIŪĞ-PEACŪTA ŪÁIBŪD I ŪTACŪIB ÍOPAC CRĪOPT : " TÁ MO ŪOBŪRŪN ÓP MO ÉŌMÁPI COITĒIANŪTA " .I. " *Dolor meus in conspectu meo semper* "—(Ps. xxxvii. 18). TÁ AN LEANŪ SLÁNUIĞŪTEŌPIA I N-Δ PÁM-ÉOŪLADŪ I MBACLAIM Δ MĀĆAP. ACŪT PĒAC ! PEO BEIPT ΔPIĆAIMGEAL AS EITILT ANUAP Ó YACŪAP NA BŪFLAITĒAP IP AS TEACŪ ĞO HOBANN I LÁĆAPI AN LEIMŪ DO PĒIP ÓPŪOUIĞŪTE AN ACŪAP, AS TAIPI-BEAINT ŪÓ ÚPĒAIPIŪDE CRŌ NA PÁIPE IP AN ŪÁIP DO BĪ ROIMIP IP AS BAINŪ PPEIBE AP AN LEANŪ CORPĒA COŪLACŪAC. TÁ CPOĆ IP TAIPIŪĞ-ŪIŪDE IP LANN I NΔ LÁĆAPI ANHPŪD ! TÁ PCEŌN AP AN LEANŪ IP Δ LÁMĀ BEAĞA AS CPIĆ. CLAOIŪ-ÉANN SĒ LE ŪEAPĒÁMĪ Δ MĀĆAP, ASUP TAIPI-GEANN PIPE ĞO ŪLŪĆ ĒUM Δ CPOIŪDE IPTEAC É LE N-Δ LÁMĪ IP LE N-Δ ĞĒIĞ ĒĒÉ Ū'PŪNN Δ ÉOPAINŪ AP AN ΔIPLIŪĞ UPĞPIÁNŪD.

AN LEIMĪN BOĆT ŪIL, NAC ΔIĞE BĪ AN COŪLADŪ PĪOP-BŪŌNAC, PĪŪ AMÁM ASUP É I N-Δ LUIĞE AP BŪPÁĞAIP Δ MĀĆAP PĪOPĞĒAIME. ŪIOŪ ĞO BŪPÁĞADŪ Δ ŪAILL ÉOPĒA BEAĞÁN PUAIM IP ĞO N-IAŪPADŪ Δ PÁBŪAIŪDE TPŪMA, NĪOP PŪP ŪO ĒPOIŪDE AN LEIMŪ ACŪ AS PÁIPE IP AS TPĒÁŪIPEACŪ ĞAN

THE CHILD'S TERRIBLE VISION

Now in this Picture the pious artist has painted before our eyes the fulfilment of the prophecy spoken by David of Jesus Christ. "My sorrow is continually before me"—"*Dolor meus in conspectu meo semper.*"* The Infant Saviour slumbers peacefully in His Mother's arms. Lo! all of a sudden the two Archangels flying down from the highest Heavens appear, in obedience to the Father's commands, before the Child, and, showing Him the blood-red instruments of His future Passion and Death, startle the weary, slumbering Child. The Cross and the nails and the lance are before Him there! With trembling little hands the affrighted Child clings to the Mother's right hand, while she with left hand and arm draws Him tighter and nearer to her bosom to succour Him from the horrid vision.

Poor, dear little Infant, what a sad sleep was ever His, even on His Immaculate Mother's breast. His weary limbs might

* Ps. xxxvii. 18.

ῥαδοναῶ. “Cοῦλαἰμ, ἀέτ βίονν μο Ἐρσοῖδε ἀς
 ῥαιρε.” Ἀσυρ ἀν ὕγιλ ῥαῶα ῥο ἀρ ριυῶαλ le
 linn Ἀ ὀίγε ἱρ le linn Ὅδῃ βεἶτ ἰ n-Ἀ ῥεαρ
 ἔονναἰε Σέ ὄρ Ἀ ἔομαιρ κοἰτῆαἰτα Καλῶραιῖ
 ἱρ ἀν Ἐρσοῖ, ταιρρηγιῶδε ἀσυρ λαἰν ἀσυρ μύρσαν
 ριλτε ρίονα ῖεἱρ ἱρ ῥοἰμλαἱρ. ῖαν ἀον
 ἀμῖαρ “Leaῶ Ὅδῃρὸν” ῥο β’εαῶ ἔ ἔομ
 μαἶτ le βεἶτ ἰ n-Ἀ “ῥεαρ Ὅδῃρὸν.” ὕἱ Ἀ
 ἔμῖα ἔρσοῖδε ῥε ρίορ ὄρ Ἀ ἔομαιρ ὄ ὕεἱτἱ ῖο
 Καλῶραιῖ.

Ἀέτ, μά β’ἱ ἀν ἀἱρἱνῖς υαῆβάρᾶ ῥυλαἰνῖτε
 ῥεο ρίορ-ἔρσοῖ Ἀ Leἰῶ β’ἱαῶ ῖεἶαῶ ῥίονῖμαρ
 na Μαῆαρ ρίορ-ἔαβᾶἱρ Ἀ Leἰῶ. Ἀσυρ ἔἱτεαρ
 ῥο ῥύἱνν ῖαν ἱἱαῆραἱἱαἱ. Seo ἔ ἀν ἱῥῶ ἱρ
 μῶ β’ἱ ἰ n-αἱγνε ἀν ἔεἱρῥοἱῶδε ἔρᾶἱῶῖῖ ὄ
 ῥορᾶ ἰ. “ἀἱρἱνῖς υαῆβάρᾶ” “ῥίορ-ἔρσοῖ”
 ἀν Leἰῶ ἀσυρ “ῥίορ-ἔαβᾶἱρ” na Μαῆαρ.
 Ἐἱονν ῥέ ἔεἱαἱ ῥέἱν Ἀ ἔρσοῖν ἱἱε, Ἀ ἔρῥἱἱ le
 ῥυλαἰνῖς Ἀἱγε ῥᾶ ῥαἱῶ υαῆα ἔ ἰ. ῥεἱἱἱἱἱἱ
 ἔἱἱἱἱ ἱρ ἀἱγνε, ταρῥοἱἱἱἱ ῥαοἱἱἱ, Ἀ ἱἱἱἱἱἱἱἱἱ
 ῥᾶ ἱἱἱἱἱἱ Ὅἱαῶ, ἱἱἱἱἱἱ ἀς ῥῥῥῥῥῥῥ Ἀἱρ,
 ῥεἱἱἱἱἱἱ ἔἱἱἱἱἱἱ ἱἱἱἱἱἱ ῖεἱἱἱἱἱἱἱἱ, ῥῶς
 ἀν ῥἱρ ῥῥῥῥῥῥ, τῥῥῥῥῥῥ na n-Ἀβῥῥαἱ ῥοῖῖῥῥῥ,
 ἀν ἔἱἱἱἱ ἱρ ἀν ῥαῶῥᾶῶ, ῥῥἱἱἱἱἱἱ ῥο ἔἱἱἱἱἱἱ ἰ
 nἈ Ἀῖἱἱἱἱ Ἀῶἱἱἱἱ, ῥἱἱἱἱ ἱῶ-ῥἱἱἱ ἱρ ἱἱἱἱἱ na
 ῥῥἱἱἱἱἱἱἱἱ, Ἀ ῥαοἱἱἱἱ ῖαν ἔἱἱἱἱἱἱἱ le ῥἱἱἱἱἱἱ.
 Ἐἱονν ῥέ ῖἱἱἱ ἱῶ ἱἱἱἱ Ἀ ἕἱἱἱἱ ἀς ἀν ἅῥοἱἱἱ
 ἀρ ῥῥἱἱἱἱἱἱἱἱἱἱ ἔρἱῶἱἱἱἱἱἱἱἱ ῖἱἱ Ἀἱρ, ἀσυρ

rest and the heavy eyelids close down, yet the Heart of the Child watched on in Its unbroken, weary vigil. "I sleep, but my Heart watcheth." In this long vigil of Infancy and Manhood He ever saw Calvary and the Cross, the nails and the lance and the dripping sponge of vinegar and gall. He was in very truth, "a Child of Sorrows" as much as "a Man of Sorrows." His sorrows were perpetually before Him from Bethlehem to Calvary.

But if this awful vision of suffering was her Child's perpetual sorrow, the Mother's sheltering arms were her Child's perpetual succour. And this we see in the Picture. This is the primary idea of the pious artist, namely, the "frightful vision" of the Child's "perpetual sorrow" and the Mother's "perpetual succour." He sees already all His sorrows and sufferings, though yet far off—the physical and mental agonies, the scorn of men, their rejection of His Divine mission, His betrayal by Judas, the weary, lonely struggle of Gethsemane, the traitor's kiss, the flight of the chosen Apostles, the cords and buffets, and the spittle cast in His Adorable Face, the awful pain and shame of scourging, His

unjust condemnation by Pilate. He sees how the people will prefer a common murderer before Him, and then all the blood-steps to Calvary, the falls, the blows, the blasphemies. He hears the yells, the cries, the curses of the ungrateful Jews, His own people, urging the Roman strangers to hasten on with the work of murdering Him on the Cross. Seeing these fearful sights and hearing these woeful sounds, tears fill the Eyes of the Child and His little Heart bleeds.

MARY SUCCOURS AND CONSOLES JESUS

He clings to His Mother, leans upon her, clasps her hand with His trembling fingers, and seeks in her arms comfort and succour. She is the valiant woman, the great Mother of God! So valiant and great is she that now, when He needs help and seeks it in her arms, she is able to succour the Great, Omnipotent, Immortal God! She clasps Him to her bosom, she kisses away the tears. For the one of the traitor she gives Him a Mother's thousand kisses of love. She hushes Him to sleep on her breast to drown, if possible, by sweet lullabies, the horrid

Δ Πάιρε το μύκαθ, μά'ρ φείδιρ ραν, le ρυαν-
 τριαιḡe. φέαḑann ρí ḡo ḡρḑṵmar ιρτεαḑ̣ 1 nΔ
 ρúilṵ ḡlé, αḡυρ ṵίβρεann ρí αιρλινḡiṵe na
 ḡεράḑ̣ ερριṵe ρo τḑ́ Roimιρ ιρ ṵ'φḑ́ imφníom̄
 Διρ αḡυρ ρεḑṵn.

Riam̄ αḡυρ ḑoiṵḑe b'í an Mátair ρóláruṵe
 αḡυρ cabair an leinṵ. Ṫo ḑuaiṵ an leanṵ
 Íora ρḑ́ n-a ṵéin, ṵo ριṵ Sé ḑúice, ṵo ḑair Sé
 ιρτεαḑ̣ 1 n-a baclain É φéin ar loρḡ baíṵe ιρ
 cabrac̣ ιρ ṵín m̄ilιρ, αḡυρ ní ρaiṵ Sé ρiam̄
 ḡan ρuṵ Διḡe ṵḑ́ ḑarr. 1 n-aon ρocal am̄ain,
 mar ρoin, b'í Muirḡe Síor-ḑabair Íora, Δ Mac
 αḡυρ Δ Ṫia. Ιρ am̄la ḑuirṵear 'ran M̄ac-
 ρam̄ail í mar Síor-ḑabair ṵ'Íora, αḡυρ ρin é
 ρrím-ḑríg na Macram̄la uile.

AN TSLIḡE ḡO ḑFUIL SÍ MAR SÍOR- ĊABAIR AḡAINNE, LEIS

Ċíφṵ ḡac éinne ḡo ρoiléir φeapṵa an τριḡe
 1 n-a ṵairbeánann an M̄acram̄ail Naom̄ta
 cionnur τḑ́ Muirḡe mar Mátair Síor-ḑabrac̣
 Aḡainne am̄ail ιρ mar bí ρí 1 n-a Síor-ḑabair ιρ
 1 n-a ρólár αḡ Δ Mac Ṫiaṵa φéin. Ṫein an
 Eαḡlair an M̄acram̄ail ρin ṵo ḑoirpeacain
 αḡυρ ṵein Ṫia φéin í ḡlóιρμḡḑḑ́ le miorḑail-
 tíṵ. An ceáruṵe ṵo ḑairρḡ le ṵac̣ í, buṵ
 m̄ian leir ḡo ṵcuḡim̄ιρ, ó'ρ ρuṵ é ḡo ḑfuil ṵe

sounds of His Passion. She casts a look of love into His dear Eyes that chased away the visions of coming torments that haunted and scared Him.

Ever and always the Mother was the Child's consoler and succour. The Child Jesus turned to her, ran to her, cast Himself into her arms for sympathy and succour and a sweet refuge, and He never did so in vain. Mary, in a word, therefore, was the Perpetual Succour of Jesus her Son and her God. It is as the Perpetual Succour of Jesus that the holy Picture represents her, and this is the primary idea of the whole Picture.

HOW SHE IS OUR PERPETUAL SUCCOUR, TOO

Now, how the Holy Picture shows us Mary as Our Mother of Perpetual Succour, as she was the Perpetual Succour and consolation of her Divine Son will become plain to all. For the artist who painted this holy Picture, consecrated as it is by the Church and glorified by God by miracles, would have us understand that as

εumar ιρ δε εομαετ ας αν ιμαιςοιν θεαν-
 νιςτε ρολαρ ιρ νεαρτ ιρ εαδαιρ το εαδαιρτ
 οα λεανθ οιαοα, οια να ζλοιρε, ζο mbeio δε
 εumar αςυρ δε εομαετ αιει α λειτερο εεαονα
 το θεαναμ οα οαλταιβ θεαλθα ρριοραοαμλα
 .ι. ερεατυριθε βοετα θε. Αν τι ευς congnam
 ιρ εαδαιρ ιρ ρολαρ το οια φεμ, ni θεαρυοεαθ
 einne, αετ οιαμαρλνιςτεοιρ ειςιν ζαν εολαρ,
 ναε φειοιρ λει-ριυο ρολαρ ιρ εαδαιρ το εαδαιρτ
 το ερεατυριυ θε.

Ιρ φειοιρ; οιρ αν τε ατα ι n-α ερεον εαρ
 ερεοθαιβ τα μορ-εαετα θεαοτα αιζε ιντε.
 Ζαε ριαν ιρ εεραο ιρ ερε n-α εειτε οα mbeip-
 εανη οραμν, ιρ cuma ι ζοοιρ, ι n-ανμαμ no ι
 n-αιςne ε, τιοεραο λει εαδρυζαθ linn le n-α
 linn; οιρ, εαο ιρ ριυ αρ ρυλαμζεαμαιρ-να
 μαμ ι ζοομορταρ le ριοννορ ιρ ρεανναο
 να ραιρε αςυρ εαδρυαιζε α bi μαρ ριορ-αιρλις
 ας ιορα; αςυρ φεαε ζο nδεαρνα αν ιμαιςοεαν
 ιμαεταρ νεαμ-νιθ οιοθ υιτε le ενεαρταετ!
 εαο ιρ ριυ αρ ηζαβταοιρ ιρ αρ nδεαλθαρ-να ι
 ζοομορταρ le n-αρ ρυλαμς ιορα? αετ φεαε
 ζυρ ευς ριρε οοεαρ ιρ ζιτε ι ρταβλα θειτε
 ιρ ι n-αιρμθ υμαιλ ηαραροα ι οερεο ζυρ ευιθε
 le σταννιςτεοιρ αν τομαμ θειε mβλιαθνα
 ριεαο δε ερι βλιαθνα θεας αρ ριειο α ραοζαιλ
 ζεαρμαο ανηρο το εαιθεαμ ι n-α τεαμντα.
 εμαε ζυρ λνις εαοοεαρ ιρ τυιρρε ιρ οειρτεαν

the Blessed Virgin is able, powerful enough, to console, strengthen and succour her Divine Child, God, she will be able and powerful enough to do the same for her needy spiritual children, God's poor creatures. No one but an ignorant blasphemer would dare to assert that she who helped and succoured and consoled God Himself is not able to console and succour God's creatures.

She is able, for He Who is the Mighty One hath done great things in her. In our pains and sufferings and trials of every kind, in body and soul and mind, she will be able to succour us; for what are our sufferings compared with the racking agonies of the Passion and Calvary ever in vision before Jesus, and yet the Virgin Mother soothed them away! What are our privations and poverty beside those of Jesus, and yet did she not so cheer and brighten the stable of Bethlehem and the lowly home of Nazareth as to entice the Saviour of the world to stay with her for thirty years out of thirty three years of His short life? In hours of depression, weariness and disgust that weighed upon His truly human Heart she was His one helper and consoler.

ar Δ Ċroiðe řior-ðaronða b'i an τ-son con-
 řantóir ip róláruide dá maib Δige i. Mar
 Δ céile, ðéanrað ři anlaio ðúinne. An
 peacaiðe tá ař luige orainne? B'i peacaiðe
 uile an ðomáin ðaronða mar ualaĊ Δir riúð;
 aĊt ðo Ċuimil an MáĊair řin ar leaĊ-ťaoib
 na ðeóra ðo řáirceað ar Ċroiðe an leimð
 le truíme an ualaig řin, ařur řaĊ bapróř
 ðoř ðinn ðáir ðeir ři Δir ip mó neapĊ ařur
 rólár ðo Ċuřaðar ðó 'ná mar ðéanrað
 řluaiřte uile na naoim ó Neam ðá n-iarpað
 Sé orĊa teaĊt ar Δ Ċaoib. ðó b'i i řcumar
 Muipe an méio peo řo léir ðo ðéanaim, ařur
 ðein ři é dá Mac Űiaða; ařur ip řéioir léi
 Δ leitĊeio Ċéaðna ðo ðéanaim ðúinne, ařur
 ðéanrað ři, leir, é dá ðaltaib řpioraðamla.

Ni řábað Δ řáð, ðar nðóig, má'ř řéioir léi
 řur toil léi Ċoim maic. řan amrap, ðeio
 oipeað ðiořraipe uirĊe Ċum Δ řior-Ċabair ðo
 ĊabairĊ ðúinne ip mar b'i uirĊe ař Ċabruřað
 le řora, muna řuð é, řo ðeimin, řur mó
 ðiořrair Δ ðeio uirĊe i n-ár Űťaoib-na mar
 řeall ar ár bpeacaib iomaðamla ip ár n-ain-
 ðeipe. Clann ár n-Ċar atá ar Neam ip eað řinn
 uile ðe ðairi ðairĊe, ařur aðuðairĊ řora
 řéim .i. Mac an Ċar řan, linn "Ár n-Ċair
 atá ar Neam" ðo řáð. Ar an aððar řoin
 clann ðon Ċar Űiaða řinn, ařur dá ħriř řin

So, too, will she be ours. Is it sins that weigh us down? He was burdened with all the sins of humanity, but that Mother wiped away the tears which the burden crushed out of the Child's Heart, and her tender, sweet caresses gave Him more strength and consolation than would all the legions of Heaven's angels had He called them to His side. Now all this Mary could do and did for her Divine Son, and the same she can do and will do for us, her spiritual children.

Needless to say, of course, that if she is able, she is also willing. She will, undoubtedly, be as eager to show us her perpetual succour as she was to show it to Jesus, if not, indeed, more eager because of our countless sins and miseries. By Baptism we are all made children of Our Father who is in Heaven, and Jesus the Son of that Father told us Himself to say: "Our Father who art in Heaven!" We are children, therefore, of the same Divine Father: Jesus and we are consequently, Brothers. We are even more than brothers of Jesus, for we are like members of His Body—members in truth of His Mystical Body. Thus it is that Mary not merely

θεαυβράιτρεαεα ιρ εαυ ρινη φέιν ιρ ίορα.
 Ιρ ζοιρε ζαοι αζαινη λε ίορα 'νά θεαυβράιτ-
 ρεαεα φέιν, όιρ ιρ κορμάιλ λε βαλλαιυ ο'ά
 έορρ ρινη, .ι. βαιλ, ζαν ζο, ο'Α έορρ Διαμαιο.
 Δρ αν ζεσμα ρο νί ηεαυ αμάιν ζο η-αιτνιζεαηη
 Μυιρε ζυρ ο'ά ελαιη ρινηε τοιρε ζυρ θεαυ-
 βράιτρεαεα ρινη ο'ά ηίορα φέιν, αετ έιονη ρί
 ιοηαιηηε ίορα ι η-Α θεαυαιυ φόρ, αζυρ έιονη
 ρί ρινηε φέιν ι ηίορα αμάιλ ιρ οά ηβα ο'αοη
 έορρ ρινη. έιονη ρί φόρ ι η-άη η-αιηοειρε ι
 η-άη ζεμααιυ, ι η-άη ζεοιηεαρεαρ ιρ ι η-άη
 ηοεόρμαυ ραμάιλ αζυρ αεηηαυόεαιη Δ έοτα
 Σύο. Αζυρ ρά μαρ έυζ αν ηλάταιρ ρόλαρ ιρ
 εαυαιρ μαρ βα ουαυ ο'ά λεαυ ίορα, αν εεαηη
 Διαυα, ι η-αλλόυ, μαρ α έειτε ιρ έ μιαη ούε-
 μαεταε ηα ηλάταιρ φόρ εαυαιρ το έαυαιρε
 ούιηηε, ηα βαιλ.

ΜΑΡ ΜΥΙΝΕΑΥ ΟΙ ΕΙΟΝΗΥ ΤΡΥΑΖ ΟΥ
 ΒΕΙΤ ΔΙΕΙ ΟΔΙΥ ΟΥ ΒΙΟΝΗ ΑΖ ΡΥΛΑΙΗΖ

Ου έυιρ Δια αν εεαηη Διαυα μαρ έύηαη
 αη Μυιρε ι οτοραε ι οτρεό ζο οτνιζεαυ ρί
 άη η-εαηλάιητε οε βαιρ ταιειζε ιρ ζο ηβεαυ
 τρυαζ ιρ τπόεαιρε αιει ούιηη. Αν υαιρ ιρ
 έιζεαη όζ οο οίλεαηαιηε ι ζεόμαηρ βειτ ι η-α
 Συιρ αηηρα Οείρρε αζυρ Τπόεαιρε, αζυρ ζαν

recognises her children in us as being brothers of her own Jesus, but she sees Jesus living still in us, and us in Jesus, as in one Body, and in our miseries, our sorrows, our conflicts and our tears she sees His reflected and renewed; and, as of old, it was only natural in the Mother to console and succour Jesus, the Divine Head, so it is still the Mother's longing desire to succour us, the members.

HOW SHE WAS TAUGHT TO COMPASSIONATE SUFFERERS

God first placed in Mary's keeping the Divine Head, so that like Him she might learn to compassionate our infirmities and be merciful. When a young maiden, unaccustomed to rough work and the hard sights that usually accompany the care of the suffering and the dying, has to be trained to the life of a loving Sister of Charity and Mercy, she is made to pass through a period of probation, a Novitiate to test her and train her for her life-work. She is placed for a time in a hospital or infirmary or workhouse ward,

taitiğe aici ar ġarġ-ġabir n ar na ġruaġ-
 ammarġab a ġaineap de ġnt le ffeartal
 oġar ir ġaome ar ġruaġ ġir ġuirteap o' ffe-
 aġ uirte real do ġaitġam ağ ġleaġtaġ, no
 ġionnreantaġt, ġum ġruail do ġaint airt ağur
 oileamain do ġaġairt oi le nağar a rliğe
 beaġtaġ. ġuirteap ġo ġeann tamail irteac i
 remra o'rbuidil no oġarlan no tiğe na
 mboġt i mar a ġiro r ammarġa ġruağa ir
 mar a mbeir i n-a ġumar aipe do ġaġairt le
 n-a lmb deapa ġnearta fm do na ġnġaġb
 ir ruaraiğe o mbaineann le ruacanairb an
 ġine ġaonta i oġreo ġo ġroğlumġaġo r o'n
 ġleaġtaġ ġaġ  b ruimpe, ġaġ buġ ġir a
 oanm ağur ġionnur buġ ġeart ran a oanm
 i ġġampa an ağġruair no ar rairġ an buailte.

Ar an ġġuma ġaġna ir aġ do ġuir Oia,
 ġruġuiğteoir ir aġair an ġine ġaonta, mar
 ġram ar mluirġ an T ġo ruib arainte
 oonta an ġroğail Ann, oir oob' irġan
 " ffeap na oġruağ," i mboġtaine ağur i noian-
 oibreacaġb o na oirge, a ooğ aip fm lağa-
 ġair ağur arainte an ġine ġaonta uile, i
 rliğe ir ġo ġroğlumġaġo ripe .i. Mġair ir
 ġompruide fir na oġruağ, o taitiğe ġion-
 nur ġruaiğmil ir ġabair do ġeit aici do'n
 ġine boġt oonta ionainne.

Ağur ġom lusaġ ir ġuğ r deimniugaġo—ir,

where she will see pitiable sights and have opportunities to minister with sweet, loving hands to the lowliest necessities of humanity that so she may learn from experience what to expect, what to do, how to act in the fever camp and on battle-fields.

So it was, too, that God, the Creator and Father of mankind, placed in Mary's keeping Him in whom were all human infirmities, for He was "the Man of Sorrows," in poverty and labours from His youth, Who took upon Himself the weaknesses and infirmities of all mankind, that she, as the Mother and Comforter of the Man of Sorrows, might learn from experience how to compassionate and succour poor humanity in us. And when she had proved, and, oh, how well!—her fitness, her skill, her tenderness in succouring and comforting, she was by her dying Son left to be Our Mother of tender comfort and perpetual succour. With His last breath He spoke to her from His death-bed on the Cross and told her to look to us: "Behold thy Son!"—and be to us in sorrow and trial all that she had ever been to Him when He was with her and needed her care.

ὁ, νὰς μαιτ̄ το μιννε ρί ραν ! ἀρ ἄ χοιρεαίμναδ̄τ
 ἱρ ἄ ζυιοκαρ ἱρ ἄ cνεαρταδ̄τ ἰ ὄταοιβ̄ cαβ̄μυιζ̄τε
 ἄζυρ cομπόιρτ, ὄ'φάζ ἄ Μαc ἄζαιμνε ἰ ἄζυρ
 Ἐ ἀρ ὄρμαδ̄ ὄάιρ μαρ Ἰμάταιρ ἔεανηραδ̄τα ἱρ
 ρίορ-ἔαδ̄βραδ̄. Ὅο λαδ̄αιρ Σέ λειρ ἀν ἀνάιλ
 ὄειρτὸ λεί ὁ λεαδ̄αιὸ ἄ ὄάιρ ἀρ ἀν ζcρποιῆ ἄζυρ
 ὄυδ̄αιρτ Σέ λεί ρέαδ̄αιντ ἔυζαιμνε : “ ρέαδ̄ το
 Ἰμάc ! ” ἄζυρ ἀν ὄαιντ ἔεαδ̄οηα ὄο ὄειτ̄ αἰci λινν
 ἰ λάτ̄αιρ ὄρῶιν ἄζυρ ὄυαἰὸεαρτ̄α ἱρ μαρ ὄι
 μαιμ̄ αἰci λειρ ρέιν ἄζυρ Ἐ ἰ n-ἄ τεαἰντα ἄζυρ
 ζάδ̄αδ̄ ἄιζε λε n-ἄ ηαιρεαδ̄αρ.

Seo é múinead̄ ἄλυινν na Macραἰητα μαρ
 ροιν ἄζυρ ἄ ὄρῖζ̄ μῶ-ρῶλάραδ̄ .i. ζυραδ̄ cῶμβ̄άιὸ
 ἀτά ἄζ Μυιρε λιννε ἱρ μαρ ὄι αἰci λε Ἰορα .i.
 ζυραδ̄ ἰ “ Ἄρ Ἰμάταιρ Σιορ-ἔαδ̄βραδ̄ ” ἰ.

ΑΝ ὄΕΑΝ ἘΡῶὄΑ ἄΖΥΣ ἄ ΛΕΑΝὄ ἘΡῶὄΑ

Ἄδ̄τ ἱρ μῶ ζο μῶρ 'νά ρο ἄ ἔυιρτεαρ ἀρ
 εῶλαρ μᾶ ὄειντεαρ ἀν Ἰμαcραἰηαιλ ὄο ρερῦὸ-
 υζαδ̄ ζο ηαιρεαδ̄. ἱρ ἰ ἀν Ἰμάταιρ ἀν “ ὄΕαν
 Ἐρῶὄα,” ἄζυρ ὄειρεανν ρί ἄ cρῶὄαδ̄τ ὄά
 Λεανὄ βεαζ, cέ ζυρ λαζ ἱρ ζυρ ρυαραδ̄ Ἐ ἄ
 νεαρτ. Μαρ ὄειμ̄μυζαδ̄ αἱρ ριν, cῶμ̄ λυαδ̄ ἱρ
 ὄειρεανν ἀν Λεανὄ cιαρτ̄α ζρειμ̄ ἀρ λᾶιμ̄ ἄ
 Ἰμάτ̄αιρ ἱρ Ἰμῶcυιζ̄εανν ἰ nἄ ἔιμ̄cεαλλ̄ νεαρτ ἱρ
 cαδ̄αιρ ἄ ζέαζ, ρέαδ̄ μαρ ἔαρἰανν Σέ ἱρ μαρ
 ἔυιρτεανν Σέ ἀν ὄά ρῦιλ ζο ὄάηα τρῆ ὄρῖλαιρῖδ̄

This, then, is the beautiful lesson of the Picture and its most consoling application—Mary is for us what she was for Jesus, “Our Mother of Perpetual Succour.”

THE “VALIANT WOMAN” AND HER VALIANT CHILD

But there is much more than this revealed in the careful study of the Picture. The Mother is the “Valiant Woman,” and she communicates her valour to her little Child, physically so weak, so helpless. For see how the terrified Child, as soon as He has clasped the Mother’s hand and feels around Him the strength of her succouring arms, turns about and resolutely gazes on the awful instruments of His Passion, the cross and nails; aye, and seems to look beyond the mere vision, and, with more than human courage, fix His tender, infant eyes on the blood-stained Cross on Calvary itself and say: “My sorrow is continually before me,” but “I am prepared for scourges,”* So shall all God’s children,

* Ps. xxxvii., 18.

Δ Ράιρε .i. αν Ἐποῦ ιρ να ταιρηγιῶε. Σεαῶ, αἴυρ ιρ κορμάιλ ἕο ὑρέαδανν Σέ νίορ ρια υαιτ 'νά αν αιρλιγγ ρέιν, ἕυρ μό μιρνεαῶ Διγε 'νά αἴ αν ὀαονναιῶε, αἴυρ ρύλα εαοινε ὄἕα ὀιριῗτε Διγε αν Ἐποιῶ εῖρο Ἐαῦβραιῗε ρέιν, ιρ ἕο νῶειρεανν : “ Τά μο ὀοῦβρόν ὀρ μο εῶμαιρ κοιτῶιαντα ” ἀετ, “ Τάιμ υλλαῖν ι ἕκομάιρ ρειυιρρεάλα, ”—(Ps. xxxvii. 18). Ιρ ἀμλειῶ Δ ράḡαρ ελanna υιλε ὀέ, ὀά λαιγε ιαῶ υαῶα ρέιν, ἕο τρέαν ρεαρμάε ι ἕκοιηνῖ ἰονηρῖῶε υιλε ιῗρρ:ιν, ἕο ροιῶνεαῶ ριαλ εαιῗρέιμεαῶ ι λάταιρ ἀνηρό ιρ αν ὕαιρ ρέιν ἀετ ἕο νῶεαναιῶ Μάταιρ εῖροῶα ὀέ να ἕλῶιρε εαῦρυḡαῶ λεῶ λά αν ḡάῦταιρ.

Ι η-αιρλιγγ υαῗῶάραιḡ να Ράιρε ὀο ὕι Ροιμῖρ, ρά μαρ λέριῗḡεαρ αν αν Μάεραμῖαι ε, ἀῶειρῖῶ ἕο ραιῦ οῖρεαῶ ραν ερεαῶα αν εῶρρ αν λεινῖ ἕυρ εροῶαῶ να κορα βεαḡα ιρ ἕυρ βυαῖλεαῶ ι ἕκοιινε εῖιλε ιαῶ ι ὀτρεῶ ἕυρ ρεαῖιλεαῶ εεανν ὀε να ευαρῖαναιῦ βεαḡα ιρ ἕο ραιῦ αν ὕρυαῶ τυιτιμε ὀε'η εῖοιρ νοῶτῶα. ἀετ τά ὕριḡ λειρ ρεο, ειαλλ νίορ ὀοιῖνε ρῶρ αἴυρ νίορ ὀιαμάιρε. Κομάιρῶ λῖν-υμῖλῖῶε ε, ḡεῖιλεαῶ ἕλαν ὀο ὀεαḡ-ῶοιλ Δ ἀταιρ Σίορῖῶε. ὀεινεανν αν λεανῖ ριαλ αν εῶρ νοῶτ ὀο ταιρηγῖιν ι ἕκομάιρ ταιρηḡε αἴυρ ερέαῶα, αἴυρ νί ηιαῶ να κορα ἀμῖλιν ἀετ Δ εῶρρ αν ραῶ ι ἕκομάιρ να Εποῖε. ὀά ὕριḡ ριν ὕαινεανν Σέ

how weak soever they may be of themselves, be made strong and resolute against all the attacks of hell, patient and generous and victorious in the midst of sufferings and death itself, provided only the valiant Mother of God succours them in their hour of need.

In the terrible vision of His future Passion, as represented in the Picture, they say that the agitation of the Child's body was so great that the little feet quivered and struck together, and one of the tiny sandals loosening was ready to fall from the naked foot. But there is a signification, a meaning in this deeper still and more mystical. It represents absolute obedience, complete abandonment to the good Will of His Eternal Father. The generous Child offers the naked foot to the nail and the wound, and not the feet only, but His whole body to the Cross. He, therefore, puts off His shoe as a token of obedience and abandonment to His Father, "a testimony of cession of right"* over His own life, thus to cede even the last drop of His

* Ruth iv. 7

Ὁε Ἀ ἐυαρίαν μαρ ἐομάριτα υμλόιθε Ἀσυρ
 ζέιλιτε ὁ' Ἄ Ἀτάρ, “φιδῶνιρε ζυρ τυζαῶ
 ρυαρ ζαῸ σεαρτ” ἐυμ Ἀ ἀνμαν φέιν ι ὀτρεῶ
 ζο ρεαπαῶ Σέ λειρ ἀν μβραον δειρῶ δε φῦιλ
 Ἀ Ἐροιθε ἀρ ρον φυαρκατα Ἀ μινντιρε.

Ῥέ τράτ φέαῸαμ ἀρ ἀν Ἰἷακραῖαιλ Ἰεαν-
 νιζῆτε ἰεο, νᾶ δεμimίρ δεαριῖαῶ ἐοιῶῸε ἀρ
 ἀν μέιῶ ὁ' φῦλαιγ ἀρ Σλάνιζῆτοιρ βεαζ, ἀρ Ἀ
 Ἰῶρ-Ἰαίτεαρ, Ἀ φέιλε, Ἀ ἰάιρ-Ἐιον ἰρ Ἀ
 Ἐρόκαίρε ὀύιννε, ρεακαίγ βῶῸτα νεimίφῦνταῸα;
 βimίρ-να, λειρ, ζο φλαίτεαῖαιλ ἐρῶῶα 'ραν μέιῶ
 Ἀ βειῶ le ὀέαναῖν ἰρ le φῦλαιγ Ἀζαιν ἀρ ρον
 Ὁέ, Ἀσυρ, ὀαρ νῶῶίγ, ἰρ βεαζ ραν. Ἀσυρ ἰρ
 ραοράιῶιζε Ἀσυρ ἰρ ἐαῶτρυime φῶρ Ἀ βειῶ ρέ,
 δε ἔρῖγ ζο ἔραζαῖmῖῶ καῶαιρ ἰρ conζναῖν Ἐ'ν
 “Ἰἷναοι Ἐρῶῶα .ι. Μάταῖρ Ὁέ.”

ΜἈΤΑΙΡ ΣΙΟΡ-ἘΤΡΥΑῸ ἌΡ ΜἈΤΑΙΡ ΣΙΟΡ-ἘΑῪΡΑῸ

Ὁυῶ ἐοίρ ὀύινν βειῶ φια, λειρ, ἀρ ρον
 Μιιρε Ἀσυρ Ἀζ ρίορ-Ἐυimνεαῖν ἀρ ζαῸ ὀοβρῶν
 ὀάρ ἐυίρ ρῖ ὀι ἐυμ βειῶ μαρ Ἰἷαταῖρ Σιορ-
 ἘαῪραῸ Ἀζαιννε. Ὁά mβeimίρ ζαν βάιῶ Ἀζαιν
 λεί νίορ ἔ'φῦλάιρ ἐροιθε νίορ ἐρυαιῶε 'νά
 cloῸ Ἀζ σεαῸταρ Ἀζαιν. Ὁο ρεοιλτεαῶ ἀρ
 ἐαρραίγῖῶ ἘαῪραίγε φέιν ι λάταῖρ βιοῶῶρῶν

Heart's Blood for the Redemption of His people.

Whenever we gaze on this blessed Picture let us never forget the sufferings of our little Saviour, and His goodness, His generosity, His exceeding love and mercy towards us poor, undeserving sinners, and let us, too, be generous and valiant in what we have to do and suffer for God which after all will be very little. And it will be all the easier and lighter when we are succoured and assisted by "The valiant Woman," the Mother of God.

THE MOTHER OF PERPETUAL SUCCOUR A MOTHER OF PERPETUAL SORROWS

We should be generous, too, for Mary's sake, ever mindful of the sorrows she had to undergo in order to become our Mother of Succour. If we did not sympathise with her our hearts would be surely harder than stone. The rocks of Calvary were split asunder before the agony of Mother and Son. It made the Angels weep to distress their Queen. It was only at the bidding of Divine Justice that they

Μάταρ ἱρ ἴηιϛ. Ὅι να ηΔινγιλ φέιν αῖ ριλεαῶ
 θεόρ τοιρϛ ῖο μβ'έιζιν βυαῶαιρτ το εῦρ ἀρ α
 Ρίοζαιμ. Ὅε βάρη ὀρτουίζτε ἀη Ἐιρτ Ὅιαῶα ἀρ
 λειτλιῖ ἱρ εαῶ ρϛαοιλεαῶαι ἀη Διρλιγγ 1 μαῶαιρϛ
 ἀη Ιοῶβαιρτιν Ὅιαῶα. Ὅο εῶζ Σέ Διρ φέιν
 ἀρ μαλλιυίζτεαῶτ υιτε, αῖυρ νίορ β'φύλαιρ Ὅο
 να " βεαρτα ερμαῶα " το φειρριρτ αῖυρ " φιον
 ἀη ὁὀβρόιν ὁ'όλ," 1 ὁτρεῶ ῖο ηῶέαιρφαιῶε
 φυαρϛαιρτ ἀρ α ἴμρινντιρ (ῖρ. lix.); αῶτ να
 ηΔινγιλ ρεο α εῦρϛ Ἐεαρτ Ὅέ 1 βφειῶμ ὁο
 ῖοιλλ ἀη Μάταρ βῶετ ορῶα ἱρ ὁο βίοῶαιρ αῖ
 ϛαοιῶ ἀρ α ρον. Ὅο φέιρ μαρ ατάιῶ 'ραν
 Μασραμάιλ τάιῶ αῖ ταιρβεαιρτ ὁο'η Λεανῶ
 Ιοῶβαιρῶα 1 βφυιρμ Διρλιγγε " να βεαρτα
 ερμαῶα αῖυρ φιον ἀη βρῶιν " ; αῶτ μαρ ροιν
 φέιν τὰ ρύλα υαιγνεαῶα τρμαῖα ὁίριζτε αϛα ἀρ
 αῖαῶ ὁο Μάταρ.

Ἀρ ηῶρ να ηΔινγεαλ ηαοῶῶα ρο βυῶ εῶιρ
 ὁύιννε τρμαῖ ὁο βειῶ αῖαιρρ ὁ'ἀρ Μάταρ
 Ὅεαννυίζτε αῖυρ βάιῶ λεί ὁε εῶιων βρῶιν α
 Μιϛ Ὅιαῶα, αῖυρ βυῶ εῶαιρτ ῖο ῖϛουῶηνεοῶαιμῖρ
 'ραν ἀη εῶαῶηα ῖυρ ὁε ὁεαρϛαιῶ ρεαϛυῶεαῶτ
 ὁ'ιμρεαῶ ῖαῶ λεαν αῖυρ ερῶαῶτ αϛα υιτε.
 Αῖυρ ἀρ βρεαϛαιῶε φέιν εῶοῶ μαιῶ. ῖαῶ ἀρ
 φύλαιγγ Ιορᾶ ὁ Ὅειτειλ ῖο Ἐαῶβραιῖ, 1 ηῖέαῖαιῶ
 Μυιρῆ ἱρ 1 ηῖέαῖαιῶ να Ἐρῶιϛε ἀη ρεαϛυῶεαῶτ
 βα εῶιῶταῶ λειρ ῖο λείρ. " Μαρ ῖεαλλ ἀρ
 ρεαϛαιῶ μο ἴμρινντιρῆ ὁο εῖρεαρϛαιρῆ Ἐ."

presented the vision before the eyes of the Divine little Victim. He had taken upon Himself the iniquities of us all and had to be shown "hard things" and be made "to drink the wine of sorrow" that His beloved people might be delivered (Ps. lix.), but those angelic ministers of God's Justice felt and wept for the poor Mother. In the Picture they are represented showing the vision of "the hard things and the wine of sorrow" to the Child Victim, but it is with sorrowful, pitying eyes fixed on the poor Mother's face.

Like those holy Angels we should feel for Our Blessed Mother and sympathise with her in the sorrows of her Divine Son, at the same time remembering that it was sin inflicted all those sorrows and wounds. And our own sins, too. Whatever Jesus suffered from Bethlehem to Calvary, in Mary's arms as on the arms of the Cross, it was sin did it all. "For the sins of my people have I smote Him." Our sins, therefore, added to the grief of His wounds. See, then, how the Blessed Mother looks. She looks, not at the Angels, nor even on her Son in His great terror, but at us. And those sad and somewhat reproachful eyes

Οά βρισξ ριν το ουρι άρι βρεακαιθε-να λε
 céapaò Δ έρέαετ. Τυγαίò ρά ηθεαηα, μαρ
 ροιν, μαρ ρέαεάνν άρι μάταιη βεανηυίεε.
 Ηί άρι να ηάηηεαλαίβ ρέαεάνν ρί, ná άρι α
 Mac, ρέιν, ι η-Δ έριε έαηα, αετ οραιννε.
 Δηυρ. να ρύλα ουβαέα ρο ηο βρuiλ ριαν άη
 ηεαράιν ορεα ουηυο μαρ αεεουηηε οραιννε
 ειηε άρι άη βρεακuiθεαετ άηυρ ηαν άη
 Ιοòβαηρτ βεαη το βειε άη ρυλαηη μαρ
 ηεαλλ οραινν ρεαρηα. ρά μαρ έαναμ 'ρην ουαν :

“ αετ ιρ το ρύο τά το ρύλα άη πλείοε λην,
 Cé ηυη οραιννε ρέαεαιò, ηλαο'ιò :
 Σαοιλ lem' leaηò, α ρεααέα,
 ná céapaíò ρεαρηα ηλάηυίοε άη ηραοηαι ”

ΔΙΣΗΗΗ ΜΗΙΡΕ ΡΕΙΝ Ι ΟΥΑΟΙΒ ΝΑ ΟΥΡΗΑΗ ΟΟ ΒΙ ΛΕ ΤΕΑΕΤ

Ηί'λ άηρηαρ ná ηυη ηηηιε άηρηηηη ουβαέ άη
 άρι μάταιη βεανηυίεε ρέιν ι ουαοiβ α ραιβ λε
 τεαετ. Νάη ηαιρηηεαò άη βηαε άρι λεαε-
 ταοiβ 'ρηη ηεαηοιλλ λε λάηη ηίηεοiη ράiò
 ρέιν άηυρ άη leaηò ι η-α ηλαiε άηηε? “ ρέαε-
 αιò,” άρι ρειρηαν, “ iοηòα ουηηε ι ηλορηαελ
 ηο βρuiλ άη leaηò ρο εόηηηεε λε ηαηαιò α
 ουηηηηηε άηυρ α η-άηρηηηε, άηυρ μαρ εόηηαρηα
 ηο ηοέαηρηα ι ράηηηηαò. Δηυρ οέαηρηαò ελαiò-
 εαηη ο'άηαη ρέιν το ηοηαò ” (Λiúεαη ii. 34, 35).
 Δρι ηόρ α Ηιε Οιαòα, βί ρέ ι ηοάη οι
 “ να βεαρηα ερηαòα το ρειερηη άηυρ ρiοη
 άη βρiοη το óλ.”

of hers plead with us to give up sin and no longer to make the poor little Victim suffer. So we sing in the hymn :

“ But for Him thy eyes are pleading,
 While on us they look and cry :
 ‘ Sinners, spare my Child—your Saviour,
 Seek not still to crucify ! ’ ”

MARY'S OWN VISION OF COMING SORROWS

We cannot doubt but the Mother had often her own sad vision of what was to come. Was not the veil drawn aside by the hand of the Prophet Simeon in the Temple when he held her Child in his arms ? “ Behold,” he said, “ this Child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce ” (Luke ii. 34, 35). Like her Divine Son she would be “ shown hard things and made to drink the wine of sorrow.”

Here is how “ Mary's Vision ” is pictured by our own Irish-speaking people. There is no part of Ireland where a version is not found, and, as it must be, centuries old.

Seo mar éuirio luēt labarēta na ḡaeōilze
 rīor ar “Airling Muipe.” Ní’l don dūtaiḡ i
 nÉirinn ḡan innrint de’n Airling reo le
 faḡáil ann, aḡur ní fuláir a beic i mbéalaib na
 nDoime le céadtaib bliadān. Seo innrint aca:

“An coslaō rin ort, a mátair?”

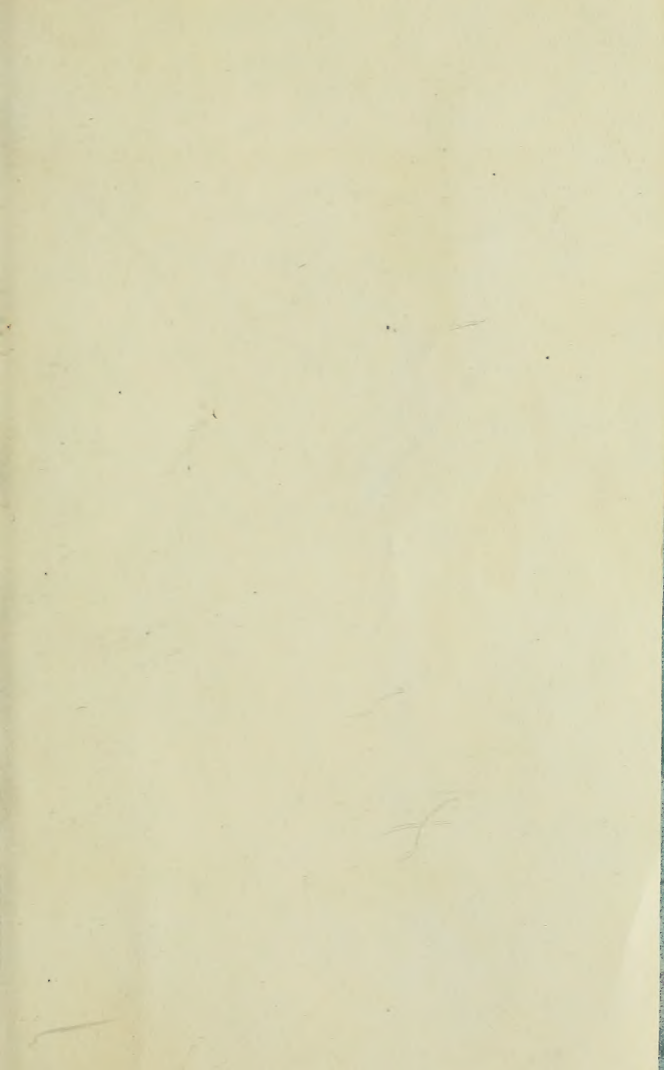
“Ní head aēt airling, a mīc na páipe.”

“Cia an airling, a mátair?”

“ḡo maib tū aḡ do reuirpeail, aḡ do plucáil,
 aḡ do ceangal le piléar cloc,
 aḡ do céaraō ip aḡ do ró-céaraō,
 do éuro fola breaḡa beannuizēte
 ‘n-a ppoḡánaib ḡo talam leat,
 an trleaḡ nīme úa caiteam pó do úeir.”

Sead, do ḡonaō a hanam le claiḡeam
 doḡrōin, aḡur do ciaraō i le airlingib
 doḡtaoib céarta a mīc aḡur ar breaclaiḡe-na.
 D’éigim “Mátair Ar nDoḡrōn” do d’éanam do
 ar doḡuir ful a páimis di beic mar “Mátair
 Síor-Éaḡrae” aḡainne.

Ó a Dīa Uileacōmāctae na Trócaire, a
 tuḡ dūinn i ḡcōmair upraime Macraimāil
 do Mátair Ró-naomēta fá teirdeal áirite na
 Síor-Éaḡrae, ceaduisḡ de bairi do ḡmāra ḡc
 nD’éanfar pinn do éoraint le buan-cōmairce
 na Síor-Mlaisḡoime rīor-ḡlaine Muipe céadna
 le linn ḡac aḡruizēte aḡur pinn aḡ ḡluairaeāc
 tré’n raōḡal i doḡreō ḡo doḡuillimīo mar
 doalḡar do rīor-fuarcailt do’faḡáil Uait a
 mairear fá réim le raōḡal na raōḡal. Amen





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